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Zion's Herald.

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WHITTIER.

Prof. Benj. F. Leggett.

But twice the white snow's drifting down,
But twice the meadow's blowing,
Since last the sunshine touched his crown
While autumn leaves were turning brown,
And none could stay his going.

Yet name and fame have dearer grown,
And farther, sweeter ringing,
His words across the world have flown—
On every wind of heaven blown
The sweetness of his singing.

While ages pass, his royal worth
Shall make sublimer story,
And love untold shall bless his birth,
And that white name he bore on earth
Shall gather more of glory.
Ward, Pa.

The Outlook.

Philadelphia has a Sunday Breakfast Association which for sixteen years has carried on its beneficent work of supplying Sunday morning meals to destitute persons and of pledging as many as possible of these to the cause of temperance. It has inspired, also, twenty similar organizations in various parts of the country. During the past winter this Society has breakfasted 44,391 persons and secured pledges from 1,620 of them to lead temperate lives. It is now proposing an Industrial Rescue Home, which will greatly extend and conserve its work.

Prominent citizens of Philadelphia held a meeting last week for the purpose of inaugurating the project of a ship canal across New Jersey to connect the waters of Delaware Bay with those of New York harbor. A resolution was passed asking "the honorable Councils of the city" to appropriate \$10,000 for making the preliminary surveys. Engineers estimate the cost of this canal at from twelve to twenty millions of dollars. As this is one of the links in the system of inland coastwise waterways to reach to the Gulf contemplated by the federal government for defensive and strategic purposes, it is expected that national aid will not be sought in vain.

Sixty-three years ago the first Building and Loan Association in this country was organized in Frankford, a suburb of Philadelphia. The total number of these associations in the United States is now 5,838, according to Commissioner C. D. Wright's report. Their net assets exceed \$450,000,000, and their profits are estimated at \$80,000,000. In several States a supervision similar to that provided for savings banks is exercised over these institutions. They are required to furnish annual returns of the business transacted by them. There are 115 of these associations in this State; but Pennsylvania has 1,079; Ohio comes next with 721; then, in order, follow Illinois, Indiana, New York, Missouri, New Jersey and Maryland. It is estimated that these associations have helped to build over 400,000 homes.

A spacious and stately structure has been erected by Mr. W. H. Webb, the famous New York ship-builder, on Fordham Heights, overlooking Harlem River, to meet a want which he himself felt in his boyhood—an academy in which shipbuilding is taught both theoretically and practically. The site, buildings and endowment of this institution, which was appropriately dedicated last Saturday, aggregate \$2,000,000. Not

only tuition, but also board, lodging and washing, are to be free to those enjoying its benefits. A hospital is also to be added, and a part of the building is to be set apart for aged and decrepit ship-builders and their wives, where they will be generously cared for, at no expense to themselves. Wealth devoted to such perennial beneficence as this institution represents is nobly used.

The Supreme Court of Kansas has decided, in a test case brought before it, that a railroad cannot be compelled to operate at a pecuniary loss. Much unproductive property of this class in that State will be relieved of obligation by this decision.

Tidings come from Buenos Ayres that the three Norwegian whalers which started for the Antarctic region last fall with scientists on board, had discovered a new zone of land at Graham on the west side of the coast already known, and would continue their explorations of the unknown continent. The open ocean around this land offers favorable chances for approach.

More than 40,000 persons were present at the opening of the World's Exhibition at Antwerp on the 5th, by the King and Queen of Belgium. Only a part of the exhibits are yet in place. Among the features old Antwerp in the sixteenth century is reproduced. The Congo State is extensively represented. France, Germany, Great Britain, India, the United States and Italy display samples of their industrial achievements. Oriental countries have space allotted to them. Other international exhibitions will be held at Vienna, Lyons and Madrid, but neither of these will be able to compete in extent or completeness with that of Antwerp.

Running a Mill by Electricity.

The Ponemah Mills, in the village of Taftville, Conn., is one of the largest establishments in the world where cotton spinning and weaving are done under one roof. The older part of the plant is operated by water power, the newer by steam. The company lately purchased some mill property four and a half miles up the stream at Baltic. It did not care to equip this property at once, and it does not like to have 1,500 horsepower waste itself at the Baltic dam. The decision was therefore reached to transmit a part of this energy to Taftville and use it in the new mill instead of steam. Two "three-phase" alternating current dynamos were connected with the shafting in the Baltic mill, and the power (about 700 horsepower) transmitted by wire to Taftville, where it is now running all the machinery in the new mill. As there was still power to spare at Taftville, smaller dynamos having a direct current were connected, and several trolley cars in Norwich, of which Taftville is a suburb, are now operated by this excess of energy. This successful experiment will doubtless attract wide attention.

The Marriage Bulletin of the Census Office.

Some curious facts are published in this bulletin—the first of the kind prepared in this country. The total population of the United States June 1, 1890, was 62,622,250 persons. It is rather startling at first sight to learn that 37,129,564 of these (or 59.29 per cent.) are unmarried; but as this large number includes 22,242,200 persons (male and female) who are under fifteen years of age, the number of the single may be roughly stated to be about one-fourth of the population. The number of widowers was 2.54 per cent. of the total number of males; of widows, 7.05 per cent. of the total number of females; showing that the proportion of widowers who re-marry to that of widows is three to one. In the divorce statistics, also, women show superior fidelity to the conjugal contract: The number of divorced males was 49,101; of divorced females, 71,895. The statistics show an excess of mar-

ried males over married females, which is probably due to the fact that many foreigners come here to engage in business who leave their wives at home. The statistics also show an excess of males over females—33,067,880 males and 30,554,370 females. There is a slight excess (1 per cent.) of married males living in cities over those who live in the country. As a first essay in the investigation of conjugal relations in this country, this bulletin is interesting and valuable; its interest and value will be greatly enhanced when its successor is issued ten years hence and data for comparison thereby furnished.

Abolitionist and Diplomat.

The late Hon. John Jay, who died in New York last week at the age of 77, was popularly known as the grandson, and inheritor of the name, of the first chief justice of the United States. He is also remembered by many as U. S. minister to Austria during President Grant's administration. At his home in New York he was prominent as a club-man, and was identified with many charitable and social reforms. He had been chairman of the committee appointed to investigate the New York Custom House, and had served as president of the State Civil Service Commission, and also of the National League for the Protection of American Institutions. But it was for his championship of the unpopular cause of the slave in his younger days nearly fifty years ago that he deserves to be especially remembered. He willingly offered his legal services in the defence of the fugitives. With voice and pen he labored to procure justice for this oppressed race. He was one of the last survivors of a noble band.

Chinese Registration.

The Geary law, providing for the registration of all Chinese laborers who were in the country in 1891, and the taking of their photographs, was to take effect in two years from its enactment. It was subsequently amended by extending the time limit six months. This limit expired on the 3d inst. It was hardly expected that the Chinamen themselves would pay attention to a law which they could not read, but it was expected that the "Six Companies" of San Francisco, which brought most of them to the country and has a mortgage on their earnings, and contracts to return their bones to their native home in case they die here, would notify them and enforce obedience to the statute. That this organization has complied with this expectation is evident from the fact that about 48,000 Chinamen have registered in San Francisco and about 11,000 in Oregon; certificates were issued to over 3,000 in New York city, and over 2,000 in Boston. Reports from other cities also indicate a readiness on the part of these aliens to comply with the requirements of the law. A comparatively small number are left unregistered. The statute provides that these shall be deported to China.

The Industrial Growth of the South.

In Augusta, Georgia, this month, the Southern Industrial Congress will hold its meeting. The delegates will certainly have good reason to felicitate themselves. Take the mineral development of that section of the country; it is simply marvelous to one who has not kept pace with it. The South is today producing as much coal, iron ore and pig iron as the entire United States produced in 1870. West Virginia alone, though still half covered with forest, has 10,000 square miles of coal, or about 4,000 square miles more than all of Great Britain. That single State mines about 16,000,000 tons of coal yearly, and could extract ten times as much if capital were furnished and the market demanded it. To manufacture pig iron in the Northern States costs from \$12 to \$20 per ton; in the Southern States twenty establishments are turning it out at a cost of from \$8.55 to \$12.50 per ton, and it is expected that the expense can be re-

duced to \$7 per ton. There are 405 cotton mills in the South, and the value of the output in 1890 was \$47,000,000. The South produces 60 per cent. of the world's cotton; last year the increase in spindles was over 200,000; at that rate she will soon reach a position where she can compete successfully with our Northern establishments. The wealth of timber, too, is great. More than half the forest area of the country is in the South; the annual revenue from this source alone is \$150,000,000. When we add to all this the agricultural products—the cereals, the tobacco, sugar and rice crops, the fruits—the figures become more impressive. Our Southland is surely highly favored, and is rapidly realizing its possibilities.

The Tariff Bill in the Senate.

It is to be reported in full by the Finance Committee this week. At this time of writing, only the amendments to the income tax provision have been presented to the Senate. One of these imposes a tax of two per cent. on the net profits or income above ordinary expenses of all bank, trust, railroad, insurance and similar corporations, with the exception of building and loan associations. Another amendment limits the duration of the income tax to a period of five years. Another modification eliminates the inquisitorial feature, giving the collector or authority only to fix the amount of the tax to be paid in cases where citizens fail to make returns, or make such as are believed to be wrong; he is not allowed to enter premises or inspect private papers. To the remaining part of the bill sufficient amendments have been made to reconcile the various factions and to insure the support of the majority of the Senate. Mr. Hill will, of course, oppose it. As there are about three hundred amendments to be acted upon, the struggle will be a protracted one.

To Go for Peary.

Before Lieut. Peary departed for Greenland in July last, he had arranged for an auxiliary expedition to start in June of the present year, under the auspices of the Geographical Club of Philadelphia, with the ultimate purpose of bringing himself and party home. This expedition was to embark on board the steam whaler "Falcon" at St. John's, and reach his headquarters at Bowdoin Bay, in Inglefield Gulf, by July 25, if possible. As Lieut. Peary did not expect to get back to his headquarters before the last of August, the expedition, after reporting and landing mail, etc., could spend a month in original research, and might, if the weather favored, attempt an exploration of the Baffin's Bay shore of Ellsmere Land, and search for some traces of the two Swedish naturalists whose schooner was wrecked on the Carey Islands two years ago, and who are said to have found a refuge among a tribe of Eskimos which shun contact with civilized races. Mr. Henry G. Bryant, who was a member of the first Peary relief party, will command this auxiliary expedition. He, with six companions, will leave New York about June 24.

Failure of the Bimetallic Conference.

It was held in the Mansion House in London, and was attended by leading financiers from all parts of the world, this country excepted. Letters, however, in support of bimetallicism were sent from here by Gen. Walker and President Andrews, and also a sympathetic cablegram from U. S. Senators Sherman, Voorhees, Allison, Hill, Hoar, Aldrich, Murphy, Gorman, Frye, Cullom and Lodge. Papers dealing with various aspects of the question were read; speeches were made; many valuable economic facts were elicited; an international ratio was discussed—but all this failed to produce any impression seemingly upon the British government. The House of Commons declined to discuss the matter. The meeting, therefore, was barren of results. Until England is ready to co-operate in some scheme of international bimetallicism, conferences like the last one will be dismal failures.

THE SERMON ON THE MOUNT:

Are Its Principles Practicable and Obligatory?

THE opinions grouped below were received in response to the following inquiry. Several representatives of our own denomination who were invited to participate preferred not to express themselves upon the subject.

"In Great Britain and the United States there is an enlarging school of the disciples of Christ who stoutly maintain that the principles of the Sermon on the Mount are practicable and obligatory, and that the individual, society, and government should strictly conform to the same. Archbishop Magee, of the Established Church of England, is reported to have said that the Sermon on the Mount is ideal, but altogether impracticable, and if an effort is made to apply its teaching literally 'society would tumble to pieces.'"

"To provoke right thought upon this most vital and important subject, we would be glad to group the views of representative makers of public opinion in the columns of ZION'S HERALD. What think ye of the Sermon on the Mount? And how far should the individual, society, and government conform to its principles?"

Bishop A. Cleveland Cox.

Protestant Episcopal Church.

Archbishop Magee was a person with whom I enjoyed some acquaintance, and for whose brilliant mind and extraordinary eloquence I had a sincere admiration. On several occasions I noted his fondness for paradox, and like a class of minds who delight in paradox, he said startling things not infrequently; an element of mischief lurking in his expressions of elemental truths. He is reported to have said that "If the Sermon on the Mount were literally applied, in practical life, society would tumble to pieces," and who can deny this who reflects upon the entire spirit of that teaching as exemplified by the Great Teacher Himself? Jewish society "tumbled to pieces" as soon as it began to appreciate what it meant. The world was "turned upside down" by the preaching of a few Galileans very soon after the resurrection of our Lord. The spirit of conquest, not by inflicting death but by accepting it, was illustrated when Julian bit the dust and cried out: "O Galilean, Thou hast conquered!" The Roman Empire "tumbled to pieces" in the application of "a little leaven" out of that Sermon to society as it then existed; and who doubts that when the "whole lump is leavened" society as now constituted will exist no more? What Christian doubts that "society," including wars and social disorders that require half the world's forces to repress crime and to remedy needless and criminal misery, ought to "tumble to pieces?" When the meek shall inherit the earth, must not such "society" disappear? Meantime, he who strives to apply these principles of Christ to a world perishing in sin, is hastening the day of their triumph; and, meantime, every practical Christian aiming at perfection, finds a peace in applying them to his own conduct which the world cannot bestow nor take away.

Buffalo, N. Y.

Bishop John H. Vincent.

Methodist Episcopal Church.

I have always supposed that the Sermon on the Mount was a presentation of the ideal life, personal and social, if not political and civil. All ideals are impracticable. Modes and things change as the centuries go by. The principles of which they are the expression are unchangeable. I am never perplexed by literal interpretations. I do not allow myself to be. I make for a principle, and live for that. The letter killeth; the spirit giveth life. I do not know any part of the Sermon on the Mount which is not thoroughly practicable when interpreted as to its spirit.

Topeka, Kansas.

E. Benjamin Andrews, LL. D.

President Brown University.

"I maintain that the principles of the Sermon on the Mount are practicable and obligatory, and that the individual, society and government should strictly conform to the same." I take it, however, that the principles of that discourse do not bind to the exact observance of all the concrete conduct set forth therein, mainly, doubtless, to illustrate to the people of those times what the Sermon meant. For instance, the principle of love forces us in our time to interpret "Give to him that asketh thee" as a requirement to give discreetly, in such a way as not to multiply paupers and sorrow, but so as to do real good. The principle of the command is violated every day by hosts of people in executing the letter. This interpretation is not at all the same as calling

the Sermon ideal, the application of which would break society in pieces. Society is going to pieces now for the lack of the application of the principles of Christ's teaching. Nothing will save us but to apply those principles. I believe that Jesus Christ, in teaching us to pray, "Thy kingdom come Thy will be done on earth as in heaven," meant to have His disciples believe in and work to establish a kingdom of God right here in this actual earth.

Providence, R. I.

Rev. Lyman Abbott, D. D.

Pastor of Plymouth Church, Brooklyn.

It is impossible for me to take the time from my other pressing engagements to comply with your request. I can only say in a word that to regard the Sermon on the Mount as a new set of statutes to take the place of the old set of statutes is entirely to misunderstand the nature of Christ's teaching; and that if the Sermon on the Mount be regarded as the embodiment of great fundamental principles, and the exposition of a spirit more important even than principles, which is to permeate human intercourse, then it is entirely practicable; and not only that, but disregard of those principles and that spirit is openly proved impracticable by the evils that this disregard brings upon human society.

Bishop F. D. Huntington.

Protestant Episcopal Church.

Bishop Magee's utterance is not at hand. My impression is that he spoke rather of the duties and responsibilities of government than of the individual Christian. Rulers and legislators cannot go beyond the limits of their great trust, in command or prohibition. They cannot ignore or transcend what are called "the rights of property." The individual cannot put his own construction on that phrase or define its meaning for others towards himself, but he can, to any extent, reduce his own claims, set aside his own interests, in obedience to his conscience or to the words of Christ, his Master. There have been those all along, as well as in the primitive age, who took the Sermon on the Mount literally. Non-resistance meant martyrdom. How do we know but it would have been better for society, for the world, in the long run, if there had been more of them?

It cannot be denied that our Lord and His apostles respected the civil powers, bad as they were. They would rather suffer under them than oppose or denounce them. The New Testament honors and sanctions that principle; yet it sets up a kingdom which must antagonize, and, when it really comes, must overthrow, everything in them that is against its own justice, equity, freedom and impartiality.

What is the explanation of the paradox? The Sermon on the Mount presents to all peoples and ages the standard of both personal and social life. There it is without abatement or qualification. Nothing is said of degrees of guilt or penalty in an imperfect conformity to it. It is rather late in the world's day to question its authority, its ethical supremacy, or its practical value. In Christian morals the question of practicability is never raised. An "ideal" is more absolute than a command. Here is the heavenly ideal. "The business of reformers is to turn impossibilities into facts." Step after step, here and there, through retrogradations and disappointments, the Son of Man prepares "the new heavens and the new earth" which He promised. His pulpit was a symbol of the evangel—above the plain.

Syracuse, N. Y.

E. Winchester Donald, D. D.

Rector of Trinity Church, Boston.

In reply to your question: I should say that if society does not make an effort to conform its life to the principles of the Sermon on the Mount, society will "tumble to pieces." And if society makes an effort to conform its life literally to the methods outlined in the Sermon on the Mount, society may "tumble to pieces." The principles are eternal, the methods variable, being the product of social evolution. "Give to him that asketh of thee." Yes! but do not give an axe to a maniac if he ask for it. Charity is a principle and has as many expressions as there are different sorts of circumstances demanding its exercise. "If thy hand offend thee, cut it off." Yes! but we do not cut off a hand by block and cleaver, we cut it off by cutting off that which the hand has handed to the hurt of the soul. If drink is ruining you, do not cut off the hand

which raises the full glass to your lips—stop drinking.

Any attempt to apply with dead literalism the methods of the Sermon on the Mount to the conditions of our complex modern society, results in fantastic modes of life and, not seldom, with unthinking people, creates skepticism as to the value and the reasonableness of the spiritual principles which have preserved that Sermon and kept it the sanest, truest, and most practicable standard of social life the world has ever possessed.

Dwight L. Moody.

The Sermon on the Mount embodies the principles and teachings of Christ's kingdom. When Christ came to the world He gave out the principles upon which His kingdom would be ruled. Now, however, the King has been rejected by the world and His temporal kingdom is not yet set up; and those principles cannot be carried out as they will be when He returns to rule once more. They are ideal, and belong to Christ's ideal kingdom; but it has been my experience that they are impracticable for these days.

Northfield, Mass.

Joseph Cook.

Regeneration of the individual soul, then of the family, then of society, then of government, I understand to be the Biblical plan for the reformation of the world. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal until the whole was leavened." If the church can produce genuine individual Christians enough to form the great majority in any self-governing community, there seems to be no reason why the principles of the Sermon on the Mount cannot be applied to secular affairs. If there are living stones enough to constitute a temple, why can the temple not be built? We are instructed to pray that God's kingdom may come and His will be done on earth as in heaven. Of course, in a world imperfectly reformed, there will, of necessity, be a distinction between the Church and the State. On this great theme there is no word of wisdom except that of the Author of the Sermon on the Mount: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Professor Schaff used to affirm that all the discussions of centuries as to the right relations of Church and State have added nothing to the fund of sagacity contained in this inspired text. But, when Caesar himself becomes genuinely Christian, the principles of the Sermon on the Mount will govern the State, so far as they apply to it, as they now govern the Church.

Boston, Mass.

Rev. Josiah Strong, D. D.

Author of "Our Country."

It is quite possible to err in taking Christ's words literally. More than once He reproved His disciples for so understanding Him. As an Oriental speaking to Orientals, He used metaphor and hyperbole freely, which should be remembered in asking what He taught. But when we have once arrived at His teachings, nothing remains for the true disciple but implicit acceptance and unquestioning obedience. We are not at liberty to accept one and reject another, according to our humor. It is not for us to say that this is practicable, and that is not. His commands all rest on precisely the same authority.

A large part of the Sermon on the Mount deals with men's relations with each other, and it is this part to which men object as "impracticable." In like manner the church has never accepted Christ's second great command, which is the organic law of a normal society. Only by obedience to the first command can the individual be saved; only by obedience to the second can society be saved. The church devotes herself to saving individuals, forgetting that she is equally bound to save society. The second command is "like unto" the first; on "these two" hang the law and the prophets. What Christ has thus joined together the church has no right to put asunder by calling one practicable, the other impracticable.

Yes, we may err by a literal acceptance of Christ's words, but not by an implicit acceptance of His principles. If the principles of the Sermon on the Mount are not binding, Christ was not an authoritative teacher; if they are not safe, He was not divine. If their application would cause society to "tumble to pieces," it is because the builders of society have heard "these

sayings of Mine," but, deeming them "impracticable," have built their house upon the sand.

New York City.

B. Fay Mills.

The Evangelist.

I am glad to say that I regard the principles of the Sermon on the Mount as being not only practicable for modern society, but when rightly apprehended as being the only practicable thing for the life of the world. I have recently heard of a Young Men's Christian Association debating this question and deciding, as you say was decided by Archbishop Magee, that the Sermon on the Mount was entirely impracticable for modern society. I believe it is the constitution of the kingdom of God, and the very essence of the teachings of Jesus, and that Benjamin Franklin was right when he said that "One generation of Christians who practiced it would change the face of the world."

We need to learn that Paul's comment upon its principles suggests to us the vital thought for the transformation of individuals and of society, that is, the overcoming of evil with good by the non-resistance by force of the evil spirit in the man. In shutting him away from the possibility of fulfilling his evil desires upon his fellows, we have simply prevented him from working injury, but have done nothing toward the extracting of the poison that is in him. There is only one power in the universe, and that is love; and all the world's confusion and distress is caused by the fact that it is fighting against what should be the vital characteristic of its existence, and vainly struggling against its destiny, which, I believe, is to be conformed to the image of God's Son.

We can only shudder when we think what would have been the result for humanity if Christ had in the slightest degree resisted by force the deadly evil that continually opposed Him. I believe that we are to be restricted to the same weapons that He used, in our warfare against evil; or perhaps I might better say that if we had eyes to see it, we would eagerly lay hold upon the principle of self-surrender unto love, the loving of our enemies and our neighbors better than ourselves, the bearing one another's burdens, and so filling up the law of Christ, and helping to bear away the sin of the world. I believe that the application of the principles of the Sermon on the Mount is the great problem for the church and the world today, and is the final problem which human society is to be called to solve.

Pawtucket, R. I.

Prof. George D. Herron, D. D.

Department of Applied Christianity, Iowa College.

The Sermon on the Mount is not a sermon. It is not even preaching in the proper sense of the term. It is preaching only in the sense that the Declaration of Independence or the great Charter may be called preaching. It is a political document, given upon a wholly political occasion, to an audience that had assembled for political knowledge. Starting from the proclamation of John, and intensified by the preaching of Jesus, a wave of profound expectation had swept across both Judea and Galilee. It was the announcement that the kingdom of God was at hand, a kingdom of heavenly politics, a divine order of human society, that aroused popular expectancy, stirred the pulse of the people, and brought the multitudes to hear what we call the Sermon on the Mount. They did not come to hear what we understand by a religious teacher. They came to Jesus in something of the same spirit with which the Italian patriots came to Garibaldi, or the discontented Hebrews to David or Judas Maccabeus, or the Scots to Bruce and Wallace. Of course the Messiah meant more to the multitudes than the cause that inspired these I have named. God and politics, religion and patriotism, were inseparable in the Jewish mind. But it was in answer to the popular tumult and the national hopes awakened that Jesus spoke to the people. He was not trifling with them. He was not giving them mysticism for solid truth. He was meeting their aroused expectations with honest answers.

The Sermon on the Mount is the divine constitution of human society. It is the most perfect piece of constitutionalism that has ever been given to man. It is the only complete legislation that has ever been enacted. It has its preamble, which we call the Beatitudes, but which are in fact political and social maxims. The history of the nations attests to the soundness and truth

of every one of these maxims. This constitution has laws, with penalties for disobedience which are all the more terrible that they are moral and remedial. Being moral and remedial, they are the only laws sure of enforcement. These laws are eternal. They are as old as the heart of God. They offer the only real foundation upon which society can ever rest. Until this constitution of human society is adopted by the world, and human life is organized upon the basis of this constitution, we but rear social structures that shall be overturned.

The infidelity which is threatening the destruction of the church, the unbelief which may put the church in the same relation to the living Jesus in the social regeneration of the world that the Jewish temple sustained to Jesus at His first coming, is the unbelief of the church itself in Jesus Christ. We acknowledge Christ as Lord of other worlds, but we deny His power and wisdom, and the practicability of His laws, in the management of this world. Society proceeds upon the assumption that nature is friendly only to selfishness. Theology proceeds upon the assumption that God is chiefly interested in Himself. The Sermon on the Mount proceeds upon the assumption that nature is Christian, that its forces are love forces and its processes sacrificial. It also assumes that God is Christian, that He rules the world in righteousness and upon a redemptive basis. Between the unbelief of theology in the Christianity of God, and the unbelief of society in the Christianity of nature, Jesus is likely to come to a new crucifixion.

Grinnell, Iowa.

VILLAGE IMPROVEMENT AND RURAL ADORNMENT.

L. F. Abbott.

MODERN civilization relates to the homes and social life of the people. The richest benefaction that can be bestowed upon a community by whole-hearted and public-spirited citizens are lessons of civic pride and local patriotism, inspired by a sentiment of esthetic taste born of a desire to supplement nature in carrying out her plans, to beautify and adorn home surroundings, whether in the country or town.

The

Village Improvement Societies

have inaugurated a good work, and the efforts auspiciously begun by enterprising individuals by single-handed effort, have grown, in some instances, to corporate bodies, wielding an influence which has worked wonders for the health, thrift, and intellectual and moral advancement of the communities which have been blessed with their influence. The aims of these associations vary in different towns with local needs, and include public health, the sanitary condition in houses and the surroundings, roads, roadides, sidewalks, school and church yards, cemeteries, parks and other public lands, the grounds around railway stations, lighting streets, providing drinking troughs and fountains, organizing free town libraries, removing nuisances whether in rubbish or front fences, and doing whatever else the exigencies of the town and locality may suggest for its growth, betterment and adornment.

The good influence of the grand work which is being done in the rural towns of New England is in no wise confined wholly to the narrow limits of these organizations. An influence goes out from a wide-awake organization which is far-reaching, extending to hundreds of isolated homes which have been brightened and benefited. This kind of sentiment is catching. There is an innate love for the beautiful in nature in the breast of nearly every human being. Beautiful homes, made so by the adornment of vines, flowers and trees, find an appreciative response in the heart of those, oftentimes, whom we little think would care for these things.

Education has much to do in creating an esthetic taste in home surroundings. There is frequently displayed not so much a lack of desire to improve the home as a lack of taste and a genius to formulate and carry out a well-digested plan. The village improvement society comes in here as an educator, and frequently brings to life latent talent in this direction which expands and in turn proves a blessing to a wide circle coming within the sphere of such an individual. And so the chief object of these societies is not to confine thought and action within the narrow limits of the village or city; they have a broader range and include the isolated farmer's home, and make the environments of these homes healthful and attractive.

And they do more than this: their influ-

ence engenders a love for the chaste and beautiful in the boys and girls in these homes; it comes the nearest of any one influence of solving the problem of "How to keep the boys on the farm." It fosters in them a public spirit and town pride, because from association in planning and working out these plans an interest is engendered; the home is made attractive; home life has a broader outlook. Home affection for the family, for the farm, the farm animals, the trees, the beauties of landscape and home surroundings, which the boy or girl has planned and loved, and whose hands have formed in good degree—all these have an influence that is not lightly cast aside. But great and grand as is the work that has been done in this direction, there is yet room for a great deal more. There still remain desolate dwellings where flowers, vines and trees, with a lawn, would make "light to shine in a dark place."

There is need of direction in the matter of taste in

Beautifying Homes.

In some instances work that has already been done must be undone. There are cases where the axe is needed fully as much as tree-planting. This applies to the isolated farm home and the village lot as well. There are streets, parks and yards too densely shaded. Large trees in little yards, close to the house, especially the beautiful hemlock or denser Norway spruce, are unwholesome and rob the inmates of sunlight—"for where the sunlight cannot come the doctor must." A correct taste in such matters will relegate such trees to wider areas more in keeping with their grander beauty. Trees by the roadside bordering suburban lots and the premises near the farmer's home, particularly the portion near the latter for a distance near the farm buildings, enhance the beauty and value of the premises. Besides their economic value they serve a sanitary purpose which is too often overlooked.

For wide areas and on roadides the American elm stands first. It adapts itself to more variety and conditions of soils than any other tree, with the exception, perhaps, of the maples. The elm is a majestic and lofty-growing tree; it is clean and long-lived, and suffers least from insect depredators than most any one of our forest trees native to New England. Transplanted when quite small, it easily lives and thrives from the start.

The rock maple is another tree indigenous to New England soil, and thrives singly or in groups. The only drawback to its culture is the maple-tree borer (*Clytus Speciosus*, say) which bores into the trunk and becomes very destructive if let alone.

The white oak, the white beech and white ash are among the most desirable roadside trees. The red oak is a grand tree, also the linden and some of the poplars, but their liability to destruction by borers detracts from their value.

The location of trees upon the roadside is worthy a passing notice. But two positions can be safely advocated: they should be set close to the boundary line or fence, or far enough distant therefrom to allow a foot-walk six or more feet between the trees and boundary line. Land owners are not always generous enough to allow a street of sufficient width to accommodate such conditions. I call to mind a town in New Hampshire. Although it is more than thirty years since I traveled its one beautiful street, set with rock maples, the beauty that made itself so striking at the time has never been effaced. It was the village of Charleston, on the elevated banks of the Connecticut River. Its one wide street bordered on each side with two rows of large, magnificent sugar maples, a sidewalk some six or eight feet passing between the rows on either side the street, formed a stretch of shaded avenue that June day, the coolness and beauty of which I shall never forget.

The mistake should be avoided, so frequently noted even on the premises of the well-to-do householder with suburban surroundings as well as around otherwise tidily kept farm-houses, of setting large trees too near the buildings, or planting a hedge of rampant, growing evergreens around areas of small extent, giving them a confined, pen-like look and imparting that feeling. The Norway spruce, the native hemlock and spruces, make admirable wind-breaks, and give good effects at a distance, bordering a wide area in front. Or for single specimens, pruned to tasteful proportions, where the lawn or area about the dwelling is ample, these hardy, strong-growing species are admirable. For small lots the globe arbor-vitæ, the junipers, the conical and dwarf spruce, are better fitted.

Leicester, Me.

USELESS WASTE IN THE BORDER STATES.

Rev. B. W. Hutchinson.
President of West Virginia Conference Seminary.

THE article of Dr. Hoss in the HERALD of April 25 opens a very delicate subject in a candid and brotherly spirit. Without expressing an opinion either way on much contained therein, the writer desires to call attention to one phase of the subject which has been forced upon his attention by a residence of several years in two of the so-called "border States." It is the occupancy of the same territory by our own Church and the Church South, when neither is strong enough to maintain vigorous and aggressive organizations, but where two in one, a united Methodism, might succeed. Dr. Hoss writes as follows:—

"It is, nevertheless, an anomalous state of affairs when two ecclesiastical organizations, holding identically the same creed and substantially the same polity, seek to spread themselves over a common territory. Nothing can justify such a course except the most positive proof that one or other of these churches, in spite of its theological soundness, is too corrupt in life to bear a faithful witness for Jesus Christ or too weak in numbers and resources to carry on effectively the work of evangelization."

The two Methodisms in these border States do just this thing, i. e., cover the same territory. They each have a presiding elder and a pastor for the same field, supported partly by missionary aid. In the cities both churches find a suitable field for work, but in many of the smaller towns and in the rural districts of this border territory, including parts of Maryland, Virginia, West Virginia, Kentucky, Southern Illinois, Missouri, and other States, there is a great waste of energy and money, to say nothing of the loss of power through local jealousies and contentions which practically paralyze the work of God. A few concrete cases will best enforce this thought. There are many, very many, just such cases as the following: A little village of 250 to 300 people, the headquarters of a circuit for each of three, four or five denominations, among them the two Methodisms (with, in a few cases, the Methodist Protestants and the United Brethren thrown in), each maintaining preaching once in two or four weeks, rarely each Sabbath. Each pastor will often visit the same country points also, thus covering the ground twice, besides what is done by other denominations. Often the same persons attend the different denominational services, frequently holding union meetings, which are often "union" only in name. These little village centres have a handful of members in each church, probably close their Sunday-schools for the winter, and are practically powerless as an evangelizing force in the community. The entire "circuit" pays only a meagre salary, not sufficient for the proper support of the pastor, and missionary money is added. Both together could support a man in comfort, could furnish better congregations, save much needless strife and unchristian feeling, and build up the kingdom of God more rapidly. Besides, the church cannot build up rapidly under this scattered circuit system, which gives the village so little of the pastor's time. Again, the work is exceedingly laborious for the pastor.

Another case, this time in Kentucky: A good brisk town of two or three thousand people, with the two Methodisms not a square apart—both weak, trying to be stations, and paying under pressure \$500 salary. Neither church has a good congregation, neither much life; it takes all they can raise simply to keep the church alive. The pastor goes almost seedy, and the church building is in bad repair. One man could do the preaching and pastoral labor of both with ease, and have a respectable salary and an aggressive church.

These are fair examples of the real condition of things. In many places the worst aspect of the case is the unkind feeling that exists between the churches, thus almost rendering void what little effort they may put forth to save men. In most cases the mistake was made in the past, by one or the other denomination forcing its way into a community already well-churched, usually on the pretext that they must come to take care of one or two families who had located there. It were better far to encourage such families to affiliate with the other Methodism than to follow them with a church organization. The preachers on both sides are frequently responsible for continuing this state of affairs, when a reasonable exercise of discretion and Christian charity would prevent it. There are enough unoccupied fields, if not near at hand then farther away, demanding our best ef-

forts and every laborer who can be spared from the field already well occupied. Our own church perpetuates the same sort of evil when it maintains a scattered colored Conference (Washington, for example) reaching from Wheeling and Pittsburg to Baltimore and back to Huntington, W. Va. It were better that these colored members be in one of the African churches, if they are not to be retained in mixed Conferences in our own.

Buckhannon, W. Va.

The Still Hour.

Acknowledge It.

Alexander Pope wrote thus sagely: "A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday." One of the hardest things for some people to do is to acknowledge that they have done anything particularly wrong. In a general way they will confess that they have not always done right, but when you point out some specific wrong they have committed, they refuse to own it. If, however, they be at last obliged to admit it, they will, quite likely, turn on you and say that you have done worse things. But this is unmanly. It is also unchristian. However humiliating it may be to us, it is greatly to our credit to frankly own our faults and profit by our failures. This is wisdom's way.

Courting Persecution.

Some Christians, having a desire, apparently, to monopolize the benefits of that beatitude which says, "Blessed are they which are persecuted for righteousness' sake," persistently push into severe prominence a certain set of theories, drawing the sword against all who oppose them, and then, because they are justly criticised for their extreme positions, they meekly affirm that they are "persecuted!" Of course they put in a claim for the blessing which is promised to those who are really persecuted. Some Christians love to be persecuted. It gives them a reputation for being extra good people.

Love and Lean.

A gifted writer, in referring to John's leaning on the bosom of Jesus, says: "If you love, you can lean. One without strength can lean. He is strong, He is all-sufficient, He is all worthy, on whose breast you can cast yourself." The love of Christ in the heart always draws the heart to the bosom of Christ. And the believer, though made strong by the salvation which Christ gives, comes to times of a deeply conscious weakness and longs to lean on personified strength greater than his own. This resting place he finds on the bosom of his Lord. If you love Him you have a promised right to lean on Him. There get your rest, there find your refreshment.

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A CONSTRUCTED PARALLEL.

Rev. Charles F. Rice, D. D.

UNDER the heading, "An Instructive Parallel," in the last issue of ZION'S HERALD, President Warren places side by side the action of the General Conference of 1888 and that of the General Conference of 1892 touching the eligibility of women, and shows that, by adding to the former a preamble and a fifth resolution, and by inserting a few words in the fifth resolution of the latter, the two may be made very closely to resemble each other in character. Exactly how such a constructed parallel can be "instructive," or help in any way "to clarify the ideas" of any reader, is beyond my comprehension.

It is true there are some points of resemblance in the action of the two General Conferences. In each case an amendment to the second restrictive rule was submitted to the Annual Conferences. In each case provision was made for the submission to the members of the Methodist Episcopal Church of a question relating to the eligibility of women as lay delegates to the General Conference, and the detailed directions for the taking of this vote were very similar in the two cases. The two actions, therefore, placed side by side, naturally present many points of resemblance in form and phrase. Yet there are all-important differences between them.

By the action of the General Conference of 1888, an amendment to the restrictive rule was proposed, the adoption of which was earnestly desired by a great number both of the ministers and the laymen of the church. While it was believed by many—and I count myself among that number—that no change in the restrictive rule was necessary to make women eligible as lay delegates, there were also very many who heartily favored their admission, and yet deemed it either necessary, or at least expedient, that the restrictive rule should be so amended as to declare their eligibility.

On the other hand, the amendment submitted by the General Conference of 1892 is one the adoption of which is desired by no one within the length and breadth of the church. Those who favor the admission of women certainly do not care to vote for an amendment declaring that lay delegates must be male members. Those who do not favor the admission of women do not deem it either necessary or expedient to adopt such an amendment, since they believe women to be excluded by the restrictive rule as it now stands.

There is certainly great difference between the submission of an amendment the adoption of which is desired by many and the submission of an amendment the adoption of which is desired by none. The latter would certainly appear to be an absurd action for a General Conference to take.

But the most important difference between the action of the General Conference of 1888 and that of the General Conference of 1892 is to be found in the fifth resolution of the latter. President Warren's italics direct attention to this all-important difference, and I am utterly at a loss to understand how any one can read that resolution and fail "to see how the italicized words in any wise change the meaning or the legal effect of either action." In the one case an amendment is proposed the adoption of which will change the restrictive rule, but nothing whatever is based upon the possible defeat of the amendment. As a matter of fact, the amendment declaring the eligibility of women failed of adoption, and yet the General Conference of 1892 justly claimed the right to declare them eligible, notwithstanding the defeat of the amendment. In the other case, the General Conference, not content with submitting an amendment which no one desires, attempts to force upon the church by a quasi constitutional process a particular construction of the restrictive rule in the event of the failure of this undesired amendment to receive the votes of three-fourths of the members of the Annual Conferences and two-thirds of the General Conference. Were this action to pass unchallenged, even though the next General Conference might be opposed to the admission of women by a large majority, unless two-thirds of its members should vote for the proposed amendment, the restrictive rule would have to be so construed that the words lay delegates would include men and women. Such action finds no parallel in that of the General Conference of 1888, or of any other General Conference in the history of the church. If there be any merit in the originality of such a conception, there is no danger that the author of these resolutions will ever see his laurels, or "go down in history" and the irrefutable charge of having cop-

ied from another the most famous composition of his whole life."

The attempted parallelism utterly breaks down. Only by inserting in italics the objectionable features of the action of 1892, can the action of 1888 be made parallel therewith. The action of 1888 may not have been wise or necessary, but it was legal and constitutional. The action of 1892 was not only unwise and unnecessary, but also illegal and unconstitutional. The General Conference by a majority vote could have given its own construction to the second restrictive rule. It had no right to bind upon succeeding General Conferences or the church a construction based upon the failure of an amendment.

Over this plain matter I am not "lost in bewilderment," but bewilderment well expresses my state of mind as I read President Warren's second "enlightening parallel." His various suppositions seem mutually contradictory. The result is anything but light-giving. The church is suffering from no nightmare. It is wide-awake. It sees clearly and protests loudly against unprecedented and unconstitutional action. It will not allow the end to justify the means. The first duty of the next General Conference will be to correct the blunders of the last.

Epworth Church, North Cambridge.

THAT INSTRUCTIVE PARALLEL.

Rev. J. D. Pickles, Ph. D.

THE "instructive parallel" of the honored president of Boston University, in your issue of May 2, fails to instruct. As the matter is understood by many, the contention is not that the General Conference had no legal right to take the step that it did, but that it was a step uncalled-for, unwise, and destructive of the orderly and precedent actions of former General Conferences, and not a true method of obtaining the voice of the church. It aimed to secure results by indirection, and by reverse methods to bring it about that a minority could carry a measure against the matured and expressed will of the majority; in other words used by the writer of the article of May 2 in his speech of defence before the recent Conference, bring a positive out of a negative. It is with timidity that your correspondent takes issue with his teacher of former days, but while heartily supporting him in the belief that woman should be admitted into the highest councils of the church, he wants her to come in by the front entrance and not by the postern. The vital distinction between the action of 1888 and 1892 is that in the first the issue was made with reference to the sincere and godly judgment of the convinced majority of the voters; that of 1892 is framed with reference to the apparently insincere action of those who do not believe in the question as submitted, and who to a man, even the mover of it, as affirmed by Bishop Fitzgerald, will not vote for it. Is it desirable that a question of such grave magnitude be settled in that way? And, furthermore, is it satisfactory to thoughtful minds that such an issue should have been introduced into the Conference in its closing sessions when many of the delegates had left the hall and the city, when haste and confusion prevailed, and even returned delegates confess that they did not understand the action being taken?

With all due deference to the convictions of those voting for the submission of the question in its present form and crediting the purest motives, the sober judgment of the church is against the method, and had a vote been taken in the New England Conference at the close of Dr. Warren's address, it would have been undoubtedly adverse to the action of our delegates in 1892. Supposing the Hamilton Amendment had read, "and said delegates shall be female members"—what then, and why not?

It is doubtful if a corporal's guard will vote for this amendment as submitted; and will that be any fair expression of the will of the membership? Will the General Conference of 1896 be justified in acting upon such a vote? Let the whole question be recommitted to the General Conference to be sent down in proper form, and let the church with full consent and by large majorities say that women shall not be debarred from such high and honorable service, and having been faithful in the least shall be trusted in the more responsible places in the church.

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A DISTRICT CONFERENCE IN JAPAN.

Rev. Henry B. Schwarz.

THE East Tokyo District Conference has just been held at Ajiki, a small country town about thirty miles from Tokyo. Here is located one of our largest country societies, and their pretty church, dedicated a few years ago, is a monument to their self-denial and devotion, and they take the utmost care to keep it neat and attractive.

Bro. Ogata, the presiding elder, planned the work of the Conference well. All the preachers were present as well as a number of laymen, and Miss Spencer and myself representing the foreign missionaries. The mornings and afternoons were given up to routine business, and every evening a *Dai Ensetsukwai*—"great lecture meeting"—was held. The Japanese, especially the country people, think nothing of continuing a meeting until eleven or twelve o'clock, and their interest seems to begin about the time that a western audience would think of going home.

For half an hour each evening I illustrated the life of Christ with my stereopticon, after which two or three other addresses were given. Every bit of standing room was taken up, and while a Buddhist priest made some disturbance, the audiences were, for the most part, quiet, attentive and thoughtful.

On Saturday the usual social was held. The Japanese are a sociable people, and the church social, stripped of its money-making features, is a prominent factor in their church life, and one is held on every possible occasion. A new pastor or missionary has one held in his honor, and for one departing several "farewell meetings" may be held. The program varies. The refreshments may be simple cakes and tea, or an elaborate feast. Music, recitations, and speeches abounding in puns and wit hard to understand and impossible to translate, are features of the occasion. This time it took the form of a ride on the lake near the town in two large river boats lashed together. Miss Spencer's "baby" organ was put on board, and singing hymns and quiet conversation made up the exercises of the day. I was touched as I watched the pastor's wife, a bright, earnest little woman, as she selected piece after piece for Miss Spencer to sing and play, trying to learn all she could while she had an organ and a competent teacher to help her.

The church at Ajiki has been having a revival this winter, and we saw some of the fruits of it on Sunday. After the love-feast and a sermon by Bro. Ogata, baptism and reception of members followed. It was a beautiful sight when thirteen children were brought forward for baptism. Not unlike it was the scene when other Oriental mothers brought their children to Christ and He took them up in His arms and blessed them; and said, "Of such is the kingdom of heaven." Nine adults were baptized, and about the same number received into full membership.

In olden times Japanese people paid little attention to intervals of time under an hour, and especially in the country. Punctuality has not yet become one of their virtues, so the baptismal ceremony had to be repeated twice for the benefit of late candidates, and just as the benediction was about to be pronounced, a candidate for full membership appeared, and was baptized and received. Nevertheless, it was an inspiring and hopeful service. For many reasons our work has prospered best among the student class and in the cities, so such evidences of the outpouring of God's Spirit among the farmers of a country town fill our hearts with gratitude.

On Sunday afternoon a temperance meeting was held, and in the evening another "lecture meeting." As soon as my part of it was over, I took my stereopticon back to the hotel, and gathering together the people of the house and such of the guests as would come, we had an audience of about thirty to see and hear the life of Christ. Miss Spencer's helper, a former teacher of our girls' school in Tokyo, explained the views in the simple language best understood by the women and country people, and gave an earnest, personal testimony to the saving power of Jesus Christ. Many of our little audience had never heard the story of Christ's life, and they listened eagerly. One old man gave an exclamation of wonder and surprise while the story was being told, and when it was over and an invitation was given to attend the lecture meeting in progress near by, he said to his wife emphatically, "I am going over for a while." Not all the seed falls by the wayside.

The decayed old Buddhist temple in Ajiki was pulled down a few years ago to prevent its falling down, and it has not been rebuilt. The little

Shinto shrine on the hill, with carvings that are gems of art, is dirty and neglected. But in the pretty, white Christian church sinners are finding the Saviour, believers are being confirmed and strengthened, and mothers are giving their children to the Lord. Faith sees in it all a prophetic picture full of hope for Japan.

Tsujiki, Tokyo, April 4.

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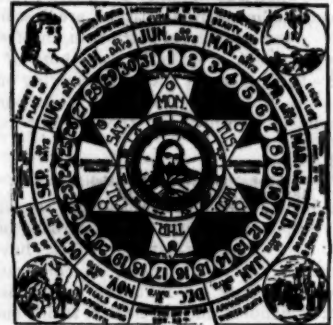
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The Conferences.

New England Conference.

Boston Preachers' Meeting.—The Meeting listened to an interesting address by Father Chiquiquy of Canada, who was for twenty-five years a priest of Rome, but who has for several years traveled extensively in his efforts to expose the errors of the Romish Church. The meeting next week will be held at 11 o'clock and addressed by Dr. L. D. Packard on "Physical Signs of Ministers."

Boston South District.

Boston, First Church.—Hon. J. S. Damrell presided at a largely-attended meeting of the church and congregation, gathered to welcome their new pastor, Rev. C. L. Goodell. It was a royal greeting, worthy the church and the minister. The various societies spoke through their representatives. Presiding Elder Rogers, Dr. Parkhurst of ZION'S HERALD, and Dr. Banks, former pastor, all offered words of cheer and congratulation. The ladies furnished ample and elegant refreshments.

Boston, Baker Memorial.—No people could have more heartily welcomed their pastor to his new field than this church did theirs, Rev. Frederick N. Upham, at the public reception given Thursday evening, May 3.

First Church, Jamaica Plain.—A very pleasant reception was given to the pastor, Rev. James Yeames, and his family, on the 26th. Words of cheer and congratulation were spoken by Rev. J. R. Cushing, Rev. C. F. Dole, E. I. Drisko, esq., and others. Mr. Yeames has just been notified of a legacy to the church of \$300 under the will of the late Mrs. Ann E. Lambert.

Dorchester Church.—Rev. G. A. Phinney, the pastor, is preaching a series of sermons to young people. Last Sunday evening his theme was especially adapted for young women: "A Study in Photography." The Epworth League anniversary is to be observed next Sunday, May 13. Rev. Raymond F. Holway will deliver the address.

Bethany Church, Rosindale.—Bishop Foster visited this pastorless church, May 6, and delivered a most sweet and helpful sermon. Dr. Alfred Noon preached at night. His presence and services are grateful to this people.

West Quincy.—A very pleasant reception was tendered the new pastor, Rev. E. W. Virgin, and family, on Thursday evening of last week, by the church and congregation. An entertainment of music and recitations and a collation were furnished by the Ladies' Aid Society, with an address of welcome by one of the young ladies and a response by the pastor. There are four Methodist churches within the city limits of Quincy. The West Quincy Church is in the quarry section, and the only Protestant church in that part of the city.

West Medway.—Rev. Arthur Bonner and wife were given a delightful surprise in the form of a reception and vigorous "pounding," Saturday evening, April 28. A large company consisting of members of the church and congregation took possession of the parsonage for this purpose, and thus welcomed the new pastor. The West Medway Gazette of April 27 says: "Rev. Arthur Bonner created a very favorable impression in his first sermon at the Methodist church last Sunday."

Boston North District.

First Church, Somerville.—Rev. I. H. Packard and wife were given a reception by the First Church on the evening of May 2. Fitting recognition was made by their friends of the fact that it was the fifteenth anniversary of their marriage.

Broadway, Somerville.—A cordial welcome has been extended to the new pastor, Rev. C. M. Hall, by the people of this church. A formal reception was tendered Wednesday evening, May 2, at which a large number of friends greeted Mr. Hall, who was accompanied by his little daughter. The year opens well, with excellent congregations and good spiritual meetings. The extensive revival under the direction of Evangelist Weber and the efficient labors of Rev. F. K. Stratton, the last pastor, make this church second to none in importance, and the prospect for the future is bright.

South Framingham.—Rev. Alfred Woods received a most hearty greeting from his new parishioners, Wednesday evening, May 2. The pastor of the Congregational Church voiced the fraternal sentiments of the neighboring ministers and churches.

Lowell Highlands.—A very large company of smiling faces, with the usual accompaniments of flowers, music, literary exercises, a formal address, and unlimited handshaking, welcomed Dr. Mudge, the new pastor, last Wednesday night, and very materially assisted in making him feel at home with the cordial and appreciative people of the Highland Church.

Epworth Church, Cambridge.—Thirteen were added to this church last Sunday. The work is hopeful in all departments. Rev. C. F. Rice, D. D., is pastor.

Boston East District.

Gloucester, Prospect St.—This church opened its doors to receive the pastor, Rev. W. F. Cook, on his return from Conference, and congratulated itself that he is to remain with them another year. Neighboring pastors had wise and witty words to say at the reception, a few evenings ago, while both Mr. Cook and his wife spoke gratefully and hopefully. The year begins well in this important church.

Winthrop.—Rev. C. W. Blackett has been warmly welcomed to his new field. The feeling of the church and community found expression at a pleasant reception held at the church last Thursday evening. Rev. H. C. Dunham spoke for the older members of the church and Mr. C. E. Gardner for the later additions, and the other pastors of the town brought their words of welcome. A good year is assured.

Faulkner.—This new charge is on the move. The pastor, Rev. H. P. Rankin, on his return, was presented with \$25, and on Thursday, May 3, was given a reception at which two hundred gathered. Miss Clara Cushman gave an excellent address on Sunday evening.

Springfield District.

Rev. W. G. Richardson, pastor of St. Luke's Church, Springfield, residing at 91 Buckingham St., will act as our reporter for the Springfield District. Ministers upon the district are requested to send items of "Church News" to him promptly.

Springfield.—The new pastors of Grace, Asbury and St. Luke's Churches have been very cordially received by their respective congregations. The daily press has also given them a good introduction to the public by presenting their pictures and by complimentary notices, the first page of the Graphic being devoted entirely to the purpose. At Asbury five were at the altar for prayer the first night, and the people are expressing great satisfaction with the appointment.

St. Luke's has purchased a fine house, most delightfully located, for a parsonage, in which the pastor's family are already comfortably located.

Grace Church also rehoused its pastor on higher ground and in a better part of the city.

The Springfield District Preachers' Meeting was reorganized on April 30, by the election of these officers: President, W. H. Meredith; vice-president, W. G. Richardson; directors, H. S. Tuckley, F. T. Pomeroy and E. P. Herrick.

Dr. William Rice's annual report of the Springfield City Library, which he has built up and made famous, received the most complimentary notices from our city papers. Deep regret is expressed that his health is not more vigorous; he is just now recovering from a slight illness.

West Warren.—Rev. W. H. Dockham, the newly-appointed pastor of this flourishing charge, was called last week to Springfield by the death of his mother. She was an excellent woman, of rare patience through great suffering, a member of St. Luke's Church, as are the most of her family. The funeral was attended by Rev. W. G. Richardson.

Chicopees.—This church gave a very fine reception to its new pastor, Rev. Geo. F. Durgin, last week.

Westfield.—Rev. L. H. Dorchester was greeted by a very large audience on his first Sabbath. The G. A. R. has, with great wisdom, selected him to deliver the Memorial Day address in the Methodist Church.

N. E. Southern Conference.

Providence District.

On a recent evening the members of **Thames Street Church, Newport**, gave their pastor, Rev. H. B. Cady, and his family, a most cordial reception on their return to the city for the third year. The lecture-room in which the reception took place was transformed into a parlor by the aid of delicately-shaded lamps, bric-a-brac, small tables, flowers, plants, ferns and attractive furniture, arranged by the ladies of the church. There was a large attendance. The officials of the church occupied seats on the platform. An address of welcome was read by Mr. A. C. Titus, who voiced the sentiments of the church when he said that the return of Mr. Cady was very gratifying to the people among whom he had worked faithfully during the past two years, and who had unanimously requested his return for another year. Mr. Cady responded briefly, in behalf of himself and family, thanking the people for the hearty reception accorded him. Miss Carrie Kelly then presented Mr. Cady, on behalf of the Sunday-school, with a bouquet of flowers. Rev. Dr. Bass of First Church spoke briefly. He said that the "mother church" was indebted to the Thames Street Church for "material aid" rendered during the past, referring to the canceling of its debt. A musical and literary program, in charge of Mrs. T. Fred Kaul, was finely executed. It was a very pleasant occasion, and was much enjoyed by the entire company. Mr. Cady is exceedingly popular, and under the pleasant auspices enters upon his third year in a successful pastorate.

At the reception given to Rev. J. A. Rood, of **Tabernacle Church, Providence**, at which about three hundred persons gathered, Rev. G. W. Anderson, the associate pastor, presided and gave an original poem, appreciative of the pastor and suggestive to the people, which drew forth hearty applause. Music and select readings followed by Miss Lowe. Mr. Rood spoke and received quite an ovation amid the waving of handkerchiefs, applause, etc. A collation was then served. Mr. Anderson supplied the pulpit on Conference Sunday. Mrs. Anderson has been seriously ill of late; but her many friends will be pleased to learn that she is now thought to be convalescent.

Rev. Dr. F. P. Tower, president of Montana University, Montana, occupied the pulpit of **Haven Church, East Providence**, April 22. Rev. L. G. Horton, pastor.

Rev. J. H. Nutting enters now upon the sixth year of his chaplaincy of the State Institutions at Howard, R. I. In many respects this is a most difficult office to fill. He preaches five times every Sunday, and under his direction there are four Sunday-schools. The work is heavy and the calls to duty are constant and almost numberless. It is one of those places where a man's work is never done, no matter how much zeal and fidelity he puts into it. The Chaplain is very popular with the officials and with the vast number of the inmates, all of whom he seems to know well. The State Board of Charities and Corrections have selected him to represent them at their national conference, to be held at Nashville, Tenn., late in the month of May. Mr. C. H. Peckham, secretary of the local board, will accompany him. On April 23, Chaplain Nutting and Judge Wm. H. Spooner took your correspondent and several other clergymen, representing four different denominations, and Mayor Olney, of Providence, through the State Institutions. Mr. W. W. Murray, superintendent of the Sockanosset Reform School for Boys, had the boys called out by companies in military uniforms, and led by a brass band, marched into the chapel. The boys sang remarkably well under the direction of Mr. W. A. Gardner, the band leader and musical director. Brief addresses were made by the visiting clergymen. Mr. Murray, who is a member of St. Paul's Methodist Church of Providence, is a model superintendent. In the afternoon the Oak Lawn Reform School for Girls, under the very efficient superintendency of Mrs. R. S. Butterworth, was visited. Fine recitations and beautiful singing by the girls elicited words of hearty appreciation from the visitors, who were called upon to speak. The other institutions were also passed through, all of which are kept with the most scrupulous care and cleanliness. At noon the company dined at the table and in the pleasant home of Superintendent James H. Eastman, a son of Rev. L. L. Eastman, of the New Hampshire Conference.

Rev. F. W. Coleman, recently transferred into this Conference, has been cordially received by the church and congregation at Mount Pleasant,

Providence. A public and formal reception was accorded him, April 15, with exercises musical and literary, followed by a collation by the ladies of the church.

Norwich District.

At Moodus the last Sunday in April the entire expenses of the year were provided for by pledges of weekly contributions. The Epworth League was of great assistance in this good work. As a natural consequence, the people were happy. A new carpet for the church has been purchased by the Ladies' Aid Society. A new barn on the parsonage property for the use of the preacher is soon to be built. The spiritual interests of the church are also prospering. Two young men have recently begun the Christian life. Pastor Newell and his people anticipate a year of prosperity.

Thursday evening, April 26, about three hundred people attended the reception tendered Rev. J. S. Wadsworth by the Ladies' Aid Society and Epworth League of the South Manchester church. Refreshments, recitations and introductions filled a very enjoyable evening.

Rev. O. W. Scott, of Willimantic, who has been doing such notable work for the Epworth League as president of the Norwich District League, was elected president of the Conference League at the session at Brockton. Mr. Scott was also tendered a very happy surprise on Saturday evening during the Conference session when the old students of Greenwich Seminary who were present arranged a banquet in his honor at the Metropolitan Hotel.

Everett H. Scott, son of Rev. O. W. Scott, of Willimantic, has severed his connection with the paper in whose service he has been employed in Willimantic, and takes literary work upon a Hartford paper. He has been the efficient secretary of the Norwich District League, and in the local League has inaugurated and successfully prosecuted systematic work in the Literary department during the past year. He will be greatly missed from the chapter. A reception was recently tendered him by the local chapter, and the expressions of regret were emphasized by the presentation of an appropriate token of the esteem of his associates.

New Bedford District.

Wareham and East Wareham.—Rev. C. H. Walter enters upon the second year of his pastorate under very favorable auspices. A few conversions and a general revival in the church shortly before Conference have given a spirit of hopefulness to the work, particularly at Wareham. The Sunday-school, under the superintendency of Mrs. Walter, has largely increased its membership and average attendance. Increasing interest is manifest in the Epworth League meetings in both parts of the charge.

Marion.—Rev. J. E. Duxbury, with his wife and mother, expects to start, May 12, for a two months' visit to their native England. His pulpit will be supplied during his absence.

South Carver.—At Furnace Village, a part of South Carver charge, a building has been rented and fitted up as a place for religious services where congregations averaging about fifty gather each Sunday evening. A chapel is greatly needed here and the matter of erecting one is being agitated. Rev. E. A. Hunt is pastor.

Little Compton.—There are tokens of a revival of Methodist spirit in this somewhat staid church. The class-meeting, which has for some time been in a state of suspended animation, has been resuscitated, and gives promise of a vigorous life. The Epworth League has elected new officers and is planning for energetic work. An excellent love-feast was held Sunday morning, April 29, on the occasion of the visit of the presiding elder. Rev. W. E. Kugler has been warmly greeted on his return for a third year's pastorate.

Westport Point.—Rev. B. F. Raynor enters upon his fourth year of labor under very favorable conditions. Revival meetings held during the latter part of last year greatly benefited the church. The social meetings are well attended and sustained.

Provincetown, Centenary.—Rev. G. A. Grant has received a cordial welcome to his new charge. A formal reception was extended to him and his wife in the church, at which about two hundred were present. An interesting program, including vocal and instrumental music, addresses of welcome from the various organizations of the church and from the other pastors of the town, was given, to which the pastor felicitously responded. The company then presented their individual greetings to the pastor and wife, after which refreshments were served. Members of this church are actively engaged in Christian work at the Seamen's Reading-room and at the almshouse. The meetings at both places are well attended and much good is being accomplished.

Dighton.—Rev. R. Clark is already at work in his new charge. A surprise visit was made to the parsonage Monday, April 30, by a goodly number of the members and friends of the church, where a very pleasant evening was spent. At a seasonable hour the company retired, leaving the pastor to his work.

(Continued on Page 12.)

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The Family.

THE NEW PASTOR.

Lillian Grey.

We've got a grand one now, Janet!
The Bishop has been kind
For once, and sent to us a man
Just suited to my mind.
He's not too old, nor yet too young,
Quite medium as to age,
An' he don't have to bend and read
His sermon page by page.

His voice is not too high, nor low,
He's got a winnin' style,
An' graceful motions with his hands
That help him all the while.
He's somewhat tall, an' middlin' stout,
His eyes are keen and bright,
An' it does seem to me our flock
Will now be led aright.

His wife? Oh, yes, his wife was there,
She sat up prim an' straight.
An' with her was a handsome girl
Perhaps 'bout seven or eight;
An' all the sisters eyed 'em well;
The brethren, too, maybe,
Although the preacher's fitness was
More consequence to me.

An' I can say I'm suited once—
Though I ain't hard to suit;
If there is fault to find with one,
Then I am mostly mute;
But re'ly now, the way he read
The Scriptur an' the hymns,
Did seem a most refreshin' change
From poor old Brother Syms.

What did he preach about today?
Well now, yes, let me see;
The text was in—It was—um—well,
Somewhere in Timothy.
He preached in jest a general way,
Not personal at all,
So no one there could take offence,
The strangers least of all.

The church was full, for lots of folks
Jest happened in to see
An' hear what sort of man had come
Our minister to be;
An' I was proud of him, Janet;
An' if he but holds out
As fine as he's begun, he'll draw
Without a mite of doubt.

It's uphill work to pay a man
That isn't popular
Among outsiders, so I trust
They'll come from near and far,
And fill the pews; an', if it's so,
An' if he wisely steers
The church along, we'll hope an' pray
He'll stay with us five years.

Thoughts for the Thoughtful.

... To him death was not
So much as the lifting of a latch;
Only a step into the open air
Out from a tent already luminous
With light that shines through its transparent
walls.

—Longfellow.

As lights of the world, Christians are not
set to be looked at. They are not to invite
others to look at them, but they are to in-
vite others, by their example, to look at,
and to walk in, the way in which all should
go. Their Master tells them that their
"good works," their right doings—show-
ing themselves all along their course
in life—are to be proofs of their light-
bearing and their light-giving.—S. S.
Times.

A story is told of a Roman tyrant who
compelled his senators to play the fool,
masked, for his amusement. In the midst
of the senseless masquerade the masks
were raised, and the wretched performers,
overwhelmed with shame, were seen by all.
The unmasking of ourselves to ourselves is
always very awful. The unmasking of us
all to the world must be dreadful indeed.
—Canon Knox-Little.

Lord, carry me.—Nay, but I grant thee
strength
To walk and work thy way to heaven at length.

Lord, why then am I weak?—Because I give
Power to the weak, and bid the dying live.

Lord, I am tired.—He hath not much desired
The goal, who at the starting point is tired.

Lord, dost Thou know?—I know what is in
man;
What the flesh can, and what the spirit can.

Lord, dost Thou care?—Yes, for thy gain or
loss
So much I cared, it brought Me to the Cross.

Lord, I believe; help Thou mine unbelief!—
Good is the word; but rise, for life is brief.
The follower is not greater than the Chief;
Follow thou Me along My way of grief!

—Christina Rossetti.

When Christ came, the first message He
had for men was a message of law. In the
Sermon on the Mount the law was deeper
and more searching than in the Ten Com-
mandments. It was law not merely for the
outward conduct; it was a law for the heart,
the inward life, the character; not merely
a law against adultery, but against lasciv-
iousness; not merely against stealing, but

against a covetous heart; not merely
against profane swearing, but against the
irreverent spirit. It was a law that laid hold
upon the very fountain and source of being
and sought to transform the character itself.
There is only one real pathway to liberty.
Law is universal as God Himself, for God is
law, and law is God. God Himself is not free
from law, but He is free in law; He is not
free from the law of righteousness, for He
is a righteous God; He is not free from the
law of purity, for He is a pure God; He is
not free from the law of love, for He is a
loving God; He is free because He is love
and purity and righteousness; and that is
the only way by which any man can attain
real liberty. It is by having the law wrought
into his own being. Laws are not manacles,
they are muscles; not hindrances to force
or repressive of being, but the force of our
force, and the life of our life, and the
strength of our strength. That is the only
way to liberty that Christ knows.—Lyman
Abbott, D. D.

Never count a temptation so triumphed
over, so beaten off, that it will never as-
sault you any more. Satan has been called
Beelzebub, or the god of flies, some tell us,
because he will not take a repulse, because
he comes back again and again, because it
is impossible so to drive him away that he
will not return. Consider the Lord of
Glory Himself. When the Tempter, thrice
encountered and thrice defeated in the wil-
derness, left Him, it was only, as we are ex-
pressly told, "for a season." There were
other hours and powers of darkness still to
come, when the Prince of this world should
make further proof in the garden whether
there was not something which he could
claim for his own even in that Lord who had
so foiled and baffled him in the desert. And
shall we think that when he departs from
us it is more than for a season? Never, so
long as you bear about these sinful bodies,
count any corruption to be so dead in you
that you are perfectly safe from it hence-
forth, that it can never stir or trouble you
again. How much that seems dead, by a
sad experience will be shown to have been
only sleeping; like snakes, which, frozen in
winter, lose for a while their power to
harm, appear as though there were no life
in them, but brought to the warmth, can
hiss and sting again. How many an old
corruption is perhaps at this present mo-
ment thus torpid and inactive in us, which
yet only waits the returning warmth of a
suitable temptation to revive in all its ma-
lignant strength anew.—R. C. Trench, D. D.

MEG'S MISSION.

Annie Marie Bliss.

IT was morning in the Children's Hospi-
tal. The sunlight streamed into the
east ward windows, lay in broad bars across
the polished floor, playfully touched a golden
curl here, a shrunken face there, and
opened the tired eyes of the little sufferers.

Never was morning more welcomed than
in this institution, and especially by those
who had waited so wearily for it during the
long night. Then the smiles passed around,
and many a little one stretched out its
hands to the beautiful sun. The white-
capped nurses flitted from bed to bed, their
faces vying with the sun in brightness,
straightening out the bed-clothes, bathing
the faces of the children, feeding the help-
less, and quieting the restless ones with the
touch of cool hands and cheerful words.

At the side of the bed over which was a
square card which read only "Meg," stood
Nurse Clarice combing out the tangled au-
burn curls of a child apparently ten years
of age. Meg was all that they could learn
of her name, for when they brought her in
from the street, half frozen and nearly
starved, the fever had seized her, and for
weeks she knew nothing. Now the tired
brain could not remember more than her
first name, and she was Meg to them all.

"Does the combing hurt, dear?" said the
nurse, smiling, her voice all tenderness.

"No, you never hurts; your hand allers
stops the ache," and the blue eyes looked
up admiringly into Clarice's face. To Clar-
ice the delicate regularity of feature and
the air of something akin to refinement in
this street wail were a source of wonder.
Surely there must be a sad history back of
little Meg; but this was only one of the
many unsolved mysteries of city life. Noth-
ing could be learned from the child, but the
appreciative look when a little kindness
was done, and her clinging, loving devotion
to her "nurse," seemed to speak of the
child's having at some past time been a
petted baby. Sometimes a word or two
dropped now and then would make the
nurse start, for in musical tones the coarse
street talk would give place to a child-like
simplicity and purity.

When Meg awoke to consciousness one
morning after the long period of forgetful-
ness, her eyes rested upon Nurse Clarice,
who was busily caring for the child in the
bed next hers, and as Meg moved she had
turned and given her a sweet smile and a
"good morning" that went straight to the
child's heart. From that moment she was
a willing captive. She would lie content-
edly following with her eyes every motion

of Clarice as she moved through the ward.
Sometimes she would scan her face with a
puzzled expression, then a light would come
into her eyes as if she recognized some-
thing, and a smile so heavenly, such as only
a child can smile, would break over her
face, and she would murmur, "My nurse—
mine—all mine, just like"—but she never
got further; her memory would not serve
her.

But there was one other in the hospital,
Dr. Clayton, who was the recipient of a
large share of Meg's devotion. He was tall
and of a commanding presence, with the
face of a young man, but hair a snowy white.
Lines of suffering around his mouth and a
deep tenderness in his eyes plainly spoke of
great trouble. A history of no small im-
portance was written on his face.

For five years the children of the hospital
had looked up into his kind face, and each
had received a bright word and smile.
Every one loved him, but it was the chil-
dren only who brought forth his smiles and
cheery words. To the others he was a
grave, sad man, who spoke seldom except
to give orders. When a little one died,
then the nurses would stand back rever-
ently, while the great tears fell from the
doctor's eyes; and as he held the tiny hands
and caressed the little one's hair, they could
not disturb him, for they knew by his far-
away expression that he was recalling sad
memories.

Dr. Clayton's life had been an eventful
one. A gay, handsome, brilliant college
student, a leader in frolics and intellectual
pursuits alike, gave him an easy entrance
to fashionable society. When he broke
away from the giddy whirl and plunged
into his medical practice, his untiring zeal
and faithful work raised him to a high place
in the profession. The little butterflies of
society had failed to capture his heart, and
now that matters of greater importance
filled his mind, the memory of the flutter-
ing little beings was like the light, shifting
summer clouds that floated quietly over his
head. But one day there came into his life
such a love as is not born of earth. It
was a lovely, high-minded soul who drew
him into realms of purer thought and being
—his queen. He realized how aimless an
existence he had been leading—simply for
the praise of men; and now that an inspira-
tion high and holy had come to him, for
what would he not work to merit her love?
Life opened up to him as a glorious reality.

For two years such happiness as few en-
joy was theirs. Then came the messenger
against whom no one can bar the doors,
and in his shadowy arms carried that dear
one away. Such agonizing grief was his!
Such shattered hopes! His little child re-
mained a year longer, then she went to find
her mother. How gladly he would have
followed them; but no, he must wait and
suffer. Then it was that his hair turned
white and the lines of care appeared.
Then it was that he gave up the large prac-
tice in the fashionable district and came to
devote the remainder of his life and all his
energies to caring for little unfortunates.
Every tiny face was dear to him as he re-
membered his own darling now sleeping.
They should have the best he could give
them.

With all the warmth of her impulsive
nature Meg clung to Dr. Clayton. Her atti-
tude towards him was that of an old friend
and playmate. She was at her brightest
when he sat by her side, and her blue eyes
twinkled like a child in anticipation of a
frolic when she heard his step along the
corridor. Sometimes when the cough was
quiet and "nurse" was not busy, she
would hold Clarice's hand up to her cheek
and with all the fervor of an older maiden
pour into Clarice's ear the story of her love
for the doctor.

One day, during one of these whispered
talks, Meg said, "I do love Dr. Clayton,
nurse, he's so strong; and when his great
eyes look at me, it makes me jump here,"
pointing to her heart. "I most forgets the
old pain when he lifts me up and holds me
so close. Don't you love Dr. Clayton, too,
nurse?"

Clarice, smiling, and with the faintest
suspicion of a blush, looked out of the
window a moment, then smoothing Meg's
hand said softly: "Dr. Clayton is very good
and noble; we should all miss him sadly if
he should go away."

"But," Meg went on, "he doesn't stay
over to Bobby's bed so long as he does
here; and does he always say 'God bless
you' and look so beautifully to the other
nurses?"

Just then Clarice found that Bobby need-
ed immediate attention, and Meg looked
after her wistfully, thinking to herself,
"My! but ain't she lovely with her cheeks
so pink! My own nurse—and she didn't

say whether she loved my doctor or not.
But I guess she does—everybody does."

Meg's sharp eyes had often noted the
softened look on Dr. Clayton's face as he
studied the peaceful face of Clarice, and
noticed, too, that his professional despatch
was laid aside when he talked to her. The
little bits of conversation allowed by the
daily visits were bright spots in the day
for Clarice, and again Meg's eyes took in
the increased brightness of her eyes after
his daily rounds.

Clarice Brenton was one of those rare
women who draw others to them by the
magnetism of their refined presence.
Trained for her work by bitter experience,
the record of noble self-conquest was
written on her face. Love beamed from
the eyes that changed color and expression
with every new emotion. It was true that
Dr. Clayton found rest for his tired heart,
which had mourned so long, in the soulful
face of Clarice, and the rest was sweet.

Meg was going away. The sun sinking to
rest under the hills lighted up the western
windows with its glory when she roused
from a stupor and looked around wistfully
as if wanting some one. Clarice's watchful
eyes took in the situation, and said gently,
"What does my little Meg want?"

"My doctor—right away. Call him,
please!"

"Yes, dear," and Clarice sent a nurse for
the doctor.

He came at once. His face was full of in-
finite tenderness as he bent over her and
said, "Does my little girl want me?"

She slipped her hand in his, and said,
"Please take me up just a minute, for I
want to tell you something."

He gathered the frail bundle into his arms
and rested her head on his shoulder. She
looked around for Clarice.

"I want my nurse too," said Meg.

Clarice came and stood by their side.

"I've been away in such a lovely place,"
she said, slowly; "I saw my mamma, and lots
of children, too, and they smiled at me;
and mamma said I could come and say good-
bye to you and nurse, but I must hurry
right back, for she wanted me." Then,
looking up at Clarice, she said, "Please,
nurse, don't cry! Mamma didn't cry—
and I'm so glad I found her." Then she
reached out for Clarice's hand and put it in
the doctor's broad one, saying, "Doctor,
don't let her. Tell her what you tell me
when I cry—then she won't hurt you
so. I do love my dear Doctor Clayton, don't
you, nurse?"

Clarice looked away, but Meg's little face
turned to hers for an answer. In a disap-
pointed tone she said: "Dr. Clayton, you
ask her. She wouldn't tell me when I asked
her before."

Clarice's hand trembled in his, and the
yearning in his eyes as he sought hers
touched her heart. She read there heart-
hunger, for she knew of his lonely life, and
she longed to comfort.

The sad, calm face now shone with almost
an eagerness. Was the healing balm so
near to him? Was his lost one looking down
upon him and leading him to one who could
fill the aching void? The voice of the child
recalled him to himself.

"Ain't you going to ask her, doctor?"

He looked at Clarice with a feeling of al-
most sacredness, for love tender and beau-
tiful shone in her sweet, trusting face.
Could he dare to ask for a gift so
preciously?

But Meg was looking at him searchingly.

"What does nurse say to little Meg's
question?" he asked.

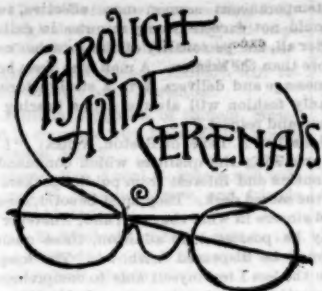
Meg's face was expectant. Was she to be
disappointed?

Clarice stooped and whispered into Meg's
ear such a faint little "Yes" that it seemed
almost impossible that the doctor could
have heard it. But love's ears are open to
even the faintest whisper. He needed no
other words when he saw the happy light in
her eyes.

"Is it well, Clarice?" said he quietly, as
the brown hand clasped the soft white one
closer; and she bowed her head in silent
assent.

Meg gave a little pressure on the clasped
hands that lay in her lap, and said, with
such a happy, contented look: "It's all
right now. I knew nurse did love my doc-
tor—and now that she says 'yes' it's all
right. Kiss me, nurse! Kiss me, doctor!
I'm all rested now, and mamma wants me."
—and Meg, never knowing the part she
played in the drama of these two lives, nor
of the happiness she helped to bring to two
lonely hearts, went away to join her mother.
Two hearts were saddened by the loss of
their devoted little friend; but they re-
joiced in their new-found happiness and
lived over that old yet ever new story of
love pure and undelled before God.

Doer, N. H.



"Once more the sweet, unrivalled Spring
Makes green the grass about our doors."

CLOSE upon changeful April are pressing these balmy days of May, when the daylight comes a little earlier and lingers a little later with us. Notwithstanding some days of chilling east wind, with hoarfrost at night, the outer world is breaking into a wilderness of beauty. Indeed, already the petals of cherry and plum blossoms are being swept from their branches in white showers by the light breeze; but the growing pinkness of the apple boughs foretells an intenser and even sweeter wealth of bloom ere long. The air is redolent with delightful spring scents, and vocal with song of bird and shrill croaking of our small swamp neighbors. What is more entrancing than these promiseful days of mid-spring, with their environment of tender greenness and delicate colorings? Most truly

"Now we feel the new enchantment
Of the May."

DID you ever hear about that dear little girl, who,

"When she was good was very good indeed,
But when she was naughty she was horrid?"

Well, lately Aunt Serena has been—not "naughty" exactly, but she has been feeling decidedly "horrid." And this is the reason you have not found her in her accustomed corner for the past week or two. She has been waiting for a seener mood. How sad (!) the Bishop who presided at the late session of our Conference would be if he only knew that he, and he alone, is responsible for the present "naughty" and "horrid" state of Aunt Serena's mind! For surely one can hardly be expected to keep serene and sweet when, without the least intimation that a change was possible, a beloved pastor is snatched away from a growing church at the end of one year. "But it is the hand of the Lord," some solemnly affirm. Indeed it is not! How easy it is sometimes to try to make the Lord responsible for human errors! "It is the hand of the Lord," is often breathed resignedly over the casket of a dear child, when the death of the little one was the direct result of neglect or carelessness on the part of the parents. I have heard people who were suffering with disease or some serious illness declare that they were afflicted by the will of the Lord, when I knew their trouble was the logical sequence of continued inattention to the ordinary laws of health. What cowardice to shift the burden of blame on the Lord! The Lord may overrule for good our mistakes, our weak judgments, our wickedness even—He so often does, as He did the selling of Joseph into Egypt by his brothers—but we gravely err when we attempt to use those precious words, "the hand of the Lord," as a cant phrase behind which to hide our own shortcomings or those of others.

THE other day, in a New York paper, I chanced upon such a pretty idea that I must transfer it to my corner for my girl readers especially. The idea is, to have set in a ring, in some odd fashion, the stones whose initial letters spell the first name of the one for whom it is intended. Thus for the name of Margaret could be used the milk opal, amethyst, ruby, garnet, agate, rose quartz, emerald and turquoise. The entire gem alphabet is given as follows:

TRANSPARENT.	
Amethyst,	Natrolite,
Beryl,	Opal,
Chrysoberry,	Pyrope,
Diamond,	Quartz,
Emerald,	Ruby,
Feldspar,	Sapphire,
Garnet,	Topaz,
Hyacinth,	Uranite,
Idocrase,	Vesuvianite,
Kyanite,	Water sapphire,
Lyne sapphire,	Xanthite,
Milk opal,	Zulon.
OPAQUE.	
Agate,	Nephrite,
Basalt,	Oxys,
Cacholong,	Porphyry,
Diapore,	Quartz agate,
Egyptian pebble,	Rose quartz,
Firestone,	Sardonyx,
Granite,	Turquoise,
Heliotrope,	Ultramarine,
Jasper,	Verd antique,
Krokidolite,	Wood opal,
Lapis-lazuli,	Xylotite,
Malachite,	Zurite.

Now, girls, pick out the stones which will form your names, and if your "own true love" has a purse deep enough, perhaps your heart may be made happy in the possession of a unique and beautiful ring. The same idea might be carried out in a brooch or bracelet.

VERY often in the late afternoon, as I cross the Common, I meet the venerable Dr. Cyrus Bartol, invariably accompanied by a lady who, I imagine, is his daughter. On April 20 he passed his 81st milestone, but age does not

dim the lustre of the kindly eye, or greatly retard the sprightly step, or diminish the courtly grace of his manner in recognition of his friends. To us who have always lived in Boston it seems sad to think we shall never again see him in the pulpit of the old West Church. What a picture he made—his slim, erect figure, his noble head with its long, abundant white hair, standing out in beautiful relief against the crimson hangings! And his voice—so clear, so penetrating, so thrilling—who that heard it will ever forget its lingering cadences? This grand old man and our own Dr. Trafton are wonderful examples of youth in old age. To them

"Age is opportunity no less
Than youth itself, though in another dress,
And as the evening twilight fades away,
The sky is filled with stars, invisible by day."

AUNT SERENA.

THE NILE.

O haunting river,
Whispering as thou goest
Of the great mysteries
Thou only knowest,
Into thy confidence
The strangers take,
And tell us some old thing
For learning's sake.

Not silent as the Sphinx,
Old Nile, art thou,
Thy lipings reach us,
Could we grasp them now.
The smile is on thy face
With the sun's kiss,
Father of rivers,
Tell us of thy bliss.

Bringer of blessings
To thirsty land,
Great Heart of Egypt!
We can understand
How, for thy benefactions
Broad and free,
Thine ancient peoples
Loved and worshipped thee.

That mystic night,
When Isis sheds a tear,
And the drop falls from heaven,
(Gems of the year!)
Into thy heart, O Nile,
Thou takest it,
And plenitude for all
Thou makest it.

And if thou wilt not tell
Secrets of thine,
Yet, Teacher of the past,
This hint is mine—
Thus only can we get
The best from heaven
When that which is received
Abroad is given.

—MARIANNE FARNINGHAM, in *Christian World* (London).

About Women.

—The price of \$50,000 paid by Anthony J. Drexel, of Philadelphia, for the steam yacht "Semiramis," to Mme. Lebaudy, of Paris, the widow of the great sugar refiner, has been given by her to the charitable society for the care of abandoned children.

—Miss Matt Crim, the young Georgia girl, whose short stories and character sketches have attracted much attention in the leading magazines, is a thin pale slip of a girl with gray eyes and blonde hair, and not at all to be suspected of evolving such powerful and passionate characters even in her imagination. She has passed several winters in New York, and this season has been made much of in Washington literary circles.

—Mrs. John Rockefeller and her daughters spend vast sums annually on charities of every description. Miss Alta Rockefeller supports and superintends a private hospital of her own for women, at which she has entertainments given every week to interest the invalids.

—Miss Joseph, the young Persian who is about to graduate from the New York Women's Medical College, will return to the country of her birth as the only native female physician. In fact, there is but one other; that is Dr. Bradley, who was sent out five years ago by an American board of missions. She will not open an office, as she considers that sort of advertisement altogether unnecessary in Persia. "Thousands of women know of my studies here," she says, "and are eagerly looking forward to my return. There is no need of advertising."

—Mrs. Green, the widow of the historian and the editor of his works, had, as a girl, an unusual education. Living in the country, she was compelled to work alone, and after devoting herself to Euclid, Greek and theology for some years, she was stopped in her career by an affection of the eyes resulting from overwork. When she recovered she took up various scientific studies; and after her marriage she did a great deal of hard reading. Her first attempt at independent literary work after Mr. Green's death was her "History of Henry II." All the materials relating to the period were in Latin, and the fair author was obliged to study the language. She soon learned it and mastered her materials. Mrs. Green's grandfather was the Bishop of Meath and her father was Archdeacon Stopford.

—Miss Beatrice Harraden, the author of "Ships That Pass in the Night," reached New York on the "Berlin" last week. She is a small woman, with bright black eyes half hidden by eye-glasses. The *Journal* says: "Her face is the kind that one would look at twice, it is so full of indomitable energy. Her features are very irregular, but one forgets that when she begins to speak. She wears her straight black hair cut short, and yesterday she was dressed in

a remarkably simple, rough-and-ready way. Her coat was brown, with a bit of fur lining, and her brown soft hat certainly could not have been put on before a mirror. She wore a plain blue dress of rough material."

—Probably the only church in the world having two women as pastors is the Unity Church in Cleveland, O., which is under the charge of Rev. Marian Murdoch and Rev. Florence Buck, highly educated and consecrated women, who added some training at Oxford to their American preparation, and who are remarkably successful in their new field of work.

Little Folks.

AUNT JANE'S FRIENDS.

Mrs. O. W. Scott.

IN THREE CHAPTERS.

I.

AUNT JANE lived in a very small brown house. She was a cripple, and sat nearly all the time in a large arm-chair which had wheels, and was so arranged that she could turn it herself and roll from one side of the room to the other. A cousin lived with her, but she worked in a great noisy mill during the day, so Aunt Jane was left alone most of the time. But she never seemed sad or lonely. She could do the loveliest fancy-work with her poor bent fingers—unless they ached too hard—and then, nearly every day some of her friends came to see her.

Friends? Oh, yes! All the ladies in the church loved Aunt Jane, and the children had adopted her also. She was "Aunt" to everybody.

One day, when she was tired crocheting, she rolled herself to the front window to watch the people passing. It was not long before she saw a little girl running toward the house, and her eyes began to shine.

"That's Daisy Sellers, I know. Daisy doesn't know how to walk," she said to herself.

Up the garden path came the little girl, gave three raps—her signal—on the door, and then rushed in, threw her arms around Aunt Jane, squeezing one poor hand until it ached harder than ever, and exclaimed: "We've just got home! I told mamma I must come over before I had my dinner. Are you real well? Have you missed me any? Oh, we have had such a splendid time! See what I brought you."

Daisy had a little box in her hand which she now opened, revealing a lot of little shells and pebbles. "Do you like them, Aunt Jane?" she asked, pausing at last for an answer.

"Like them? Of course I do. How good you were to think of me."

"I brought you something else, too," said Daisy, and from her pocket she drew an envelope. "They're jammed some, I'm afraid, but I put them on the cards my own self."

The delicate sea-mosses she laid on Aunt Jane's lap were spread in a straggling fashion upon cards that were too small for them, but they were beautiful in the eyes of the two friends.

Aunt Jane took them up and examined them carefully.

"They smell of the sea," said she. "I went to the beach once, years ago."

"You would like it, I know, if you could be there a whole month. After I went to bed I used to hear the waves going boom, boom, boom, against the shore with a kind of sad sound as if they wanted to tell me something. Papa let me ride in a boat a few times, and you can rock and rock on the water. Why, it would be easier than your chair. And you'd like to see the sunshine on the waves, and the ships sailing away!"

When Daisy paused to take breath, Aunt Jane's eyes were full of tears.

"Oh, how plain you make it!" she exclaimed. "Seem's if I could feel the cool breeze. But now tell me, Daisy, have you been a real true little Christian all this time?"

A frown gathered in the middle of Daisy's forehead, and she drew a long sigh.

"I knew you'd ask me that," she replied, "and I knew that I should have to tell you, much as I didn't want to. You know you told me I must kneel down and pray every night, and as long as I slept with Susie I did; but when cousin Belle came, then she was in my room, and when it was time to go to bed she kept laughing, and talking, and dancing 'round the room. You can't think what a wild girl cousin Belle is, Aunt Jane, because you haven't seen her. Well—I didn't want to kneel right down while she was acting so, would you? So—I never did all the while she stayed—six long days."

Daisy's head was in Aunt Jane's lap when she finished her confession, and the poor

crooked fingers were softly smoothing her curly hair.

"I'm sorry, deary. You was some like Peter, wasn't you? But you remember that when Peter repented, Jesus forgave him. You won't do so again, will you?" whispered Aunt Jane.

"No, I won't," said Daisy, with a little sob. "I was afraid God would let the cars run off the track coming home because I was such a wicked girl. But I promised that if He would bring us all home safe, I would try to be braver next time."

"That's right; that's right!" said Aunt Jane, and then the mill bells rang, and Daisy jumped up and caught her hat. "Mamma said be sure to get home at twelve, but I'm glad I told you because I feel better," and with a fervent hug and kiss Daisy ran away.

Aunt Jane rolled her chair to the cupboard, and in a short time she had done a good many little things toward preparing dinner for herself and Sarah Keep, the cousin, who had but an hour to walk home, eat her dinner, and go back again to the mill. It was slow, hard work for her to do these things, but at three o'clock she was at the window again, her lap full of bright-colored worsteds, her eyes glancing out occasionally that she might know if any one came to the door. It was not long before she saw Agnes Thorpe's trim little figure coming up the hill, and very soon a smiling face appeared beside the big wheel-chair. Agnes was very gentle, so she never hurt Aunt Jane's rheumatic hands; but they both showed that they were very dear friends.

"We got home from grandma's last night," said Agnes, as she sat down and smoothed out her pretty pink gingham dress. "I wanted to come to see you this morning, but mamma said I must take care of baby. I've brought you something that'll make you think of the woods, Aunt Jane."

Agnes had a square package which she opened, and there in a small blank book were lovely pressed ferns, wild roses, and other tiny wild flowers that grew among the rocks.

"Oh! Oh!" said Aunt Jane, crying and laughing at the same time. "I can almost see them growing! I once stayed on a farm a whole week, and I saw a pasture where there were sheep; and near the woods were shady places where I found some flowers. That was when I could walk a little on crutches."

Then Agnes told her about the sunsets, and the cows she helped drive from the hill pasture, and the big cool dairy where were pans of sweet creamy milk.

Just as Daisy brought the sea breezes, so Agnes brought a bit of the real country into Aunt Jane's poor little room.

But Agnes grew sober after a time, and said sadly, "I've got to tell you something I'm dreadfully ashamed of. You know I wouldn't promise to pray when you asked me to."

"Yes, dear," said Aunt Jane.

"Well, grandma had a beautiful lady visiting her—she had been a missionary; and she told how the children in India worship their horrid idols. Grandma hadn't but one best bedroom, and I was in it. So the lady had to sleep there too, and I was so ashamed to have her think I was worse than a heathen that I—I knelt down when I went to bed." Agnes' face was very red, and her lips quivered, but she went on: "Yes, I did, Aunt Jane. I was a—*a hypocrite*, a regular Pharisee! And then the lady talked to me as if I was one of the best girls in the world. I wished a thousand times I had promised, just as Daisy did. Oh, I do think Jesus is so ashamed of me, He'll never want to see me anywhere in this world," and down went Agnes' head.

"Yes, He will. Oh, yes, He will! All He wants is for you to make it real. Why, bless your heart! He probably took this way to let you see how wrong it was not to pray."

And then Aunt Jane went on explaining and comforting, until Agnes felt it would be a blessed, happy thing to offer real prayers every day.

After she went home, Aunt Jane thought it all over—how Daisy had been tempted in one way and Agnes in another, and planned what she would say to help them the next time they came. She arranged her shells and pebbles, and the tangled sea-mosses and the book of pressed ferns and wild flowers on the table where Sarah could see them.

"How many friends I've got!" she murmured. "Isn't it wonderful that a poor crippled body like me should be so favored?"

And she never thought that she was like a magnet, drawing people toward her because she was everybody's friend.

Williamatic, Conn.

Editorial.

THE TUITION OF TROUBLE.

TROUBLE is the heritage of man. The great and good, the wise man and the saint, form no exception to the rule. In this world trouble is no accident; men are born to it. Trouble inheres in our constitution and in our material and social misadjustments. It is in the ordination of Providence as well as in human ignorance and perversity. If some troubles could be escaped, others are inevitable; we cannot go around them nor flee from them; nothing remains but to bite our lips and endure them.

But though hard to endure, troubles are designed to be helpful to us. We have no other such schoolmaster, so competent and devoted to our interest. If he comes with a rod and a severe countenance, he has stores of wisdom and is apt to teach. Whatever else may slip from our minds, the lessons of wisdom are likely to remain. They are burnt in. They make indelible impressions of the most salutary character. What is best in us has usually come to the surface and taken form through some trouble. The instruction was expensive, but more precious than gold or rubies. The knowledge we thus acquire is not mere theory; it touches the deepest realities of human life. No chastening is for the present joyous; the peaceable fruits of righteousness are not yet. But in God's time the fruits appear, justifying the divine order. God's school for character-building is trial. He puts a man in the furnace; the wood, hay and stubble are burned away, while the precious qualities remain in enduring beauty and strength.

In trouble, God is our refuge and help. In many troubles nobody else can help. In temptation, sickness and death we appeal to friends and physicians in vain. Our resource, in such hours, is in God, who is able to deliver us. Even if our troubles be due to our own folly, God will look in compassion upon us when we turn to Him. He waits with the tender heart of a parent to help us in the midst of our folly as well as our misfortune. Bring to Him your trouble and see how He will lift your burden. But He will not lift it until you let go of it.

TELLING JESUS.

TO tell our sorrows to some sympathetic soul is often to mitigate their intensity by sharing them with another. The burden too heavy for one may be tolerable for two. The difficulty in human society is to find a soul which can enter into our sorrows and assume our burdens. Men are our friends when the sun shines and prosperity attends us—that is, while we are in a condition to afford them help; but it is long before we find people ready to take our griefs and bear our sorrows. They are satisfied to think they have quite enough sorrows of their own. How can they take any more? Like the priest and the Levite in the parable they pass by our troubles and griefs on the other side. The disciples, on the death of John, found it to be quite otherwise with their divine Master, who not only heard their tale of sadness, but entered sympathetically into their grief. The telling such a friend was a relief, for He not only heard, but also helped as none other could help.

To the experimental Christian it is a source of greatest comfort that this Friend of largest heart and tenderest sympathy remains to him in every period of sorrow. Unlike the majority of earthly friends, He is attracted rather than repelled by our sorrows. If He remains away in our prosperity, He flies to our relief when the heart is wrung and we pass through deep waters and under dark clouds of the sky. He enters into our situation and is able to grasp the whole case. We may tell Him the whole; and, if we ourselves fail to comprehend the desperateness of our situation, He will take up our meaning and minister as our needs require. What a source of comfort to the believer in this spiritual communion with the invisible Head of the church! It is the mighty sympathy coming to the soul from the invisible, the reaching forth of a divine hand for our support, the breath of a new life and a higher joy. Do not forget this great resource. In every trouble remember how great a helper you have in Jesus, the Saviour, and do not forget to go and tell Him the whole tale. He wishes to hear, and will be sure to help. "They told Jesus," is a marvelous record of need, and the record bears assurance of adequate help.

THE CHRISTIAN IDEAL.

IT is the business of every Christian to learn to live according to Christ. Perfect Christlikeness is the Christian's ideal. But just what this implies or covers under present conditions is not so easily settled. It is certain that a literally exact reproduction of the life of Jesus of Nazareth would not at all answer. Nothing can be clearer than that He would not live today in America precisely as He lived of old in Galilee. If He were here, He would adapt Himself to the changed aspect of the age. Both His conduct and His teaching would be different in many respects, for it would be wisely fitted to the times and the present needs of the people.

Hence the problem set us is, to form a correct conception of what He would do were He now in our place. We have to transpose the melody of His life, without impairing its beauty, to a different key—the key of our own day. We have to translate the ideas that underlay His deeds into another tongue, so that they shall equally underlie our deeds, although those deeds cannot be at all the same as His. It will at once be seen that this is very much more difficult than the slavish copying of a pattern. It is the infusion of a spirit. It is not mechanical, but vital, and will task our powers to the utmost. The same filial dependence on God, the same unwavering trust in the Father, the same calmness in awaiting the exact time for action, the same heavenly-mindedness, the same deep compassion for the sufferings of men, the same intense devotion to ministry and works of love, the same unbroken obedience, prayerfulness and faith that were in Him, are to be repeated in us, but the forms in which these high qualities will find manifestation cannot be absolutely the same in any two individuals. Therefore there will be abundant opportunity for personal variations and an endless call for the exercise of private judgment.

It is on this account that emphasis must be put on *learning* to live according to Christ. The formation of an ideal is indispensable. As well might the sculptor think to make greater speed by dispensing with the clay model and attacking the marble at random, as for the carver of character to pay little or no heed to his mental model. Ideals are created by the imagination out of materials furnished by the faculties of observation and reflection. Noting carefully what Christ did while here on earth, and getting, by sufficient thought, firm grasp upon the principles which lay back of the practice, the motives from which sprang the deeds, judgment and imagination are brought into play, and by their combined action a vivid picture is formed of how a perfect being would acquit himself amid the surroundings of this generation.

Evidently each man must create his own ideal. What is to one the supremely beautiful life, to another with more highly cultivated faculties will appear at many points imperfect. In proportion as our powers of moral discrimination are developed, in that proportion our ideals will be elevated. The better the training the keener the appreciation of fine points, as well in morals as in music or painting. Those on a low plane of life cannot perceive the real ugliness of the life they are living. They think it is all right, and fondly call it by the largest, highest names; but to those on a higher plane, with a different ideal, their deficiencies will be abundantly clear.

It follows, also, that our ideal should be ever advancing. As knowledge enlarges and life unfolds, as powers develop and wisdom increases, as observation furnishes more facts, and reflection combines them more judiciously, and imagination gives them completer form, there will certainly be a great enlargement of the ideal. Each advancing realization leads to a higher idealization, and thus perpetual progress is ensured. Alas for him who is entirely satisfied!

We see from all this that there are different grades of perfection in the Christian life. That is perfect, in a very true and proper sense, which corresponds to the ideal. What is perfect to one who is not yet capable of forming the loftiest ideal, because of the small development of his powers of moral perception, is very imperfect to another.

Toward higher perfections, greater degrees of approximation to complete Christlikeness, every loyal follower of Jesus will be pressing. And the directions of his growth will be two: There should be a progressive realization of the ideal he has already formed. There should also be a continual advance in the ideal itself. In other words, his conception of the possibilities of humanity should gain in clearness, fullness, and strength, while at the same time the gap be-

tween this conception and the practical, daily life should be steadily closing.

In this way there is provision for endless progress, for growth without cessation straight on from the moment of the new birth. There is no point at which the Christian stops and says, "I have attained; I have gained it all; I know it all." His conscience is growing ever more sensitive to slight departures from rectitude; he becomes ever better able to detect little infractions of the perfect law; and he is increasingly scrupulous as to the purity of his motives and the fervor of his quick response to all God's calls.

The Feature of This Paper.

THE attractive and very important feature of this paper will be found in the symposium which appears on the second page. The Sermon on the Mount is the great inaugural address of our Lord. It contains in principle the essence of His teaching. To catch the real drift of that Sermon and to apply it to the regeneration and reconstruction of society is the supreme mission of the Christian Church. But, alas! the church has never fully apprehended this wonderful message. Ministers, in very many instances, quite ignore it. With the desire to keep our readers abreast of current thought and to turn prayerful and studious attention to this most important subject, we present the opinions of representative men of several denominations. Heartly thanks are expressed to the respondents for their thoughtful and helpful suggestions. We could wish our preachers might be led hereby to study anew with their people these fundamental declarations of the Great Teacher.

Another Good Man Gone.

LIVERUS HULL, the son of a pioneer whip manufacturer, was born in Westfield, Mass., Sept. 14, 1822, and died May 2. He was educated in the district schools and the old Westfield Academy. When eighteen years old he entered the whip factory of his father, and shortly after was taken into partnership. In 1846 he married Evelina M. Howe, of Westfield, who has been his delightful partner and devoted wife even down to death. In 1880 Mr. Hull went to Charlestown, Mass., where he took charge of the contract whip-making at the State Prison. Five years later he joined with H. Harrison & Co., of Westfield, and formed the widely-known American Whip Co. For many years Mr. Hull remained as general manager, inventing and patenting many valuable machines that have advanced whip manufacturing. In Charlestown he was for years a prominent and honored citizen. From 1867 to 1869 he served as mayor of the city, and later as alderman and overseer of the poor, when his district was annexed to Boston.

Soon after coming to Charlestown Mr. Hull was converted, and united with the Methodist Church during the pastorate of Rev. C. L. McCurdy. He soon became a pillar in that church, filling at different times nearly every official position, and was always an active and generous supporter. Hardly any of the Methodist interests of Boston and vicinity escaped Mr. Hull's attention and sympathy. Twice he served as president of the Methodist Social Union. He was a trustee of the New England Conservatory of Music, a trustee of Boston University for many years, and for twenty years a member of the Wesleyan Association, from the time of the building project on Bromfield St. For twenty-three years he was president of the board of trustees of the Winchester Home for Aged Women. In 1889, when business reverses came and Mr. Hull removed to Chicago, he found himself obliged to resign from official position in a score of Christian institutions with which he had been associated. In Chicago he was general agent of the John Hancock Insurance Co.; but he remained there only a short time, returning to Westfield, his native town, in 1892. For more than two years his health has been gradually failing, being afflicted with Bright's disease. He knew the end was near, and longed to go and be with Jesus. His triumph was princely, as was his whole bearing, in body and character. He leaves a wife and two daughters—Mrs. S. O. Little, of Dorchester, and Mrs. E. M. Lincoln, of Westfield; three brothers—Daniel E., of Adrian, Mich., and Hiram and David Hull, of Westfield; and three sisters—Mrs. Dr. Woodvine, of Boston, Mrs. Latham, of New York, and Mrs. Cordis, of Russell.

"What Kind of Preaching Do Laymen Like?"

THE *Congregationalist* of May 3 devotes two pages to responses from well-known occupants of the pew to the above inquiry. We have read the same with much interest. The subject is of such practical importance, and the views expressed are so wise, suggestive and helpful, that we make some excerpts for the benefit of our readers.

Frank O. Whitney, of Boston, says: "I desire that preaching which so presents Christ to me on Sunday that I feel His presence during the week and am impelled to live and act as He would if He were in my place. I desire a simplicity of statement which leaves no doubt as to meaning, and a depth of intellectuality which will stimulate and lead my thought. We do not think enough, and it is the preacher's duty and privilege to make us think. . . . I think the

extemporaneous sermon more effective, and it should not exceed twenty minutes in delivery. After all, the personality of the preacher means more than the sermon. A man who feels he has a message and delivers it in a straightforward, manly fashion will always gain a hearing and command respect."

Jonathan A. Lane, of Boston, writes: "I like in preaching the qualities which command my attention and interest from public speakers not in the sacred desk. They must be solid, sensible and sincere in what they say, and, whatever gift may be possessed in addition, these qualities cannot be dispensed with. . . . The longer I live the less I feel myself able to comprehend or dogmatically state the unsearchable things of God. Looking out into the unknown of the endless life, the greatest truth to be impressed upon mortals is that here is our opportunity and here we make or mar our future."

F. P. Shumway, Jr., of Melrose, says: "More of God's Word and less of man's say-so would make many of our pulpits more effective. I don't think it much of the pastor's business to consider how his parishioners may 'like' his sermon, but that his success as a winner of souls and molder of spiritual life depends on his faithfulness in preaching, in and out of season, the simple truths of the Gospel in positive language."

Cecil F. P. Bancroft, of Andover, declares: "The stated preaching which holds, edifies and satisfies me must be thoughtful, thoroughly religious, and weighty with personal conviction. The preacher must appeal to me as a man who knows, loves and prays."

Homer T. Tuller, of Worcester, says: "I like the preaching that illustrates and enforces the Gospel of Jesus Christ. The essential qualities of a sermon are that it should be Biblical, thoughtful, spiritual and sympathetic. It should bear the earmarks of communion with God and of intimate acquaintance with men."

John R. Howard, of Montclair, N. J., says: "Let there be little or no speculation and theological cobweb-spinning, but always practical, helpful, spiritual uplift."

A. H. Siegfried, of Philadelphia, says: "I want preaching in the very highest form possible to trained intellectuality, as touching composition, diction, construction, delivery—carefully written and read, if need be, but at any rate carefully written or planned, and then given to the people with simple, unaffected, direct clearness and power. The people have a right to look to the clergy for the best. No clergyman, fit for his place, has a right to content himself with commonplace."

J. H. Tewksbury, of Chicago, writes: "Sermons are enjoyable and helpful to me which apply the principles of Christianity to the affairs of daily life. . . . Loyalty to 'the old gospel' does not seem to me to require mere reiteration of old truths, but rather the showing how these old truths take on new meanings with new surroundings and imply new duties under new conditions."

A. W. Benedict, of St. Louis, declares: "Men need help, not theories; bread, not stones; the Light of life, not the rushlight of human wisdom. The Gospel in its simplicity is the power of God to redeem men, and this alone meets and satisfies the deepest human need."

And we reserve to the last perhaps the wisest word spoken by the respondents, because the most sympathetic, comprehensive and just; and this was written, we are not surprised to observe, by a woman. We produce it without abridgment. Helen Marshall North, of New York, writes: "The sermons which help me in the highest degree depend far more on the spirit in which they have been prepared than on the particular subject chosen. When a minister is daily walking with God he can scarcely fail to give evidence of spirituality and of his desire for the same in the members of his congregation in his sermons. And whether he selects the Deluge or the new Jerusalem, the doctrines or the Gospels, for his theme, his hearers, both Christian and non-Christian, are sure to recognize that subtle quality which we call grace and to be inspired and strengthened by it. Common sense should teach a minister to vary his subjects, but no one preacher or editor or homo of any sort can expect always to please all his constituents."

Personals.

—Rev. Dr. J. M. Buckley is the university preacher at Cornell University, May 13.

—Mr. John Breese Culver, one of the oldest and most respected citizens of Chicago, and father of the wife of Rev. Dr. J. C. Hartzell, of Cincinnati, died April 19.

—Chancellor Day is very heartily welcomed by the professors and students of Syracuse University as he assumes the active duties of his office.

—Rev. Warren Applebee is transferred from the Vermont to the Northwest Kansas Conference and stationed at Bird City, Kansas. He left for his new charge last week.

—Rev. George S. Alexander, a member of the Nebraska Conference, formerly of the Providence (now New England Southern) Conference, died, May 2, at his home in Syracuse, Neb.

—When we read the following paragraph in the *Northwestern*, our ardent desire for a Methodist Hospital in this city was intensified: "Two families of Methodist ministers are now represented in Wesley Hospital, Chicago. The good wife of Rev. I. W. Puffer, of Central Illinois Conference, and an afflicted child of Rev. J. W.

Hackley, of Iowa Conference, are receiving medical and surgical treatment. Many will hope that restored health will result in both instances."

—It is expected that Bishop Thoburn will remain in this country until November.

—Rev. William Ferguson, of Enfield, Mass., was united in marriage with Miss Sarah Annette Pike, of Chelsea, May 2.

—The revered Rev. Ammi C. Prince and wife have removed to Warren, Maine, and friends should address them there.

—Bishop J. M. Thoburn, of India, will be the guest of the Methodist Social Union at its meeting in Berkeley Hall, May 21.

—Dr. David H. Wheeler and family, who have spent the winter in Chicago, have returned to their home in Meadville, Pa.

—Mr. Spurgeon was once asked his opinion in reference to a quarrelsome church. His reply was: "Perhaps they are hungry."

—In a personal note received from Dr. Abel Stevens, he says: "Thank God I am in tolerable health and in no small enjoyment of life."

—We have a very interesting contribution from the pen of Bishop Newman, which will appear in the next issue, upon the British Parliament.

—Rev. David McGurk and family sailed per steamer "Etona," April 26, for Buenos Ayres, where Mr. McGurk is to be pastor of our English Church.

—On account of the temporary illness of Bishop Foss, Bishop Foster is now presiding over the East Maine Conference which is holding its session at Houlton, Maine.

—The *Syracuse Standard* speaks very appreciatively of the series of lectures which Rev. J. W. Butler, D. D., is now giving at Syracuse University upon the subject of missions.

—The pastorate of Rev. Dr. Louis Albert Banks at Hanson Place Church, Brooklyn, opens very auspiciously. Dr. Banks received a notable reception from the church on Monday evening.

—The unveiling of the Bishop Payne monument will take place in Laurel Cemetery, Baltimore, Md., May 21. Bishop Hurst and Hon. Frederick Douglass will take part in the exercises.

—Isaac B. Thompkins, a member of the State Legislature, who died at the State House on May 2, had been for several years an esteemed official member of the Pleasant St. Church, New Bedford.

—Bishop Thoburn has purchased for \$4,000 an abandoned tea plantation in India of one thousand acres, and will make it the scene of a huge industrial enterprise for the benefit of young people and older ones also.

—Rev. W. Haven Daniels, who is at present engaged in special services in Sydney, Australia, is likely to visit Adelaide during the sessions of the Australian General Conference. Subsequently he proposes to visit Fiji.

—We are glad to read that Mr. Moody is comparatively a poor man so far as worldly possessions are concerned. He has been the recipient of unusually large gifts in money, but has given nearly all away to noble causes.

—The *Review of the Churches* for April presents to its readers the attractive face of the late Prof. W. Robertson Smith. It is an open, genial, serious but youthful countenance, revealing the sincere and conscientious scholar that he was.

—Abraham Lincoln was a life member of our Missionary Society, and the enterprising *Northwestern*, in its issue of May 2, reproduces the original certificate of membership. It is signed by E. S. Jones, president, and David Terry, secretary.

—Cards are received announcing the marriage of Miss Mary Wallace, daughter of Dr. and Mrs. L. D. Packard, and Mr. Arthur True Case, of Tilton, N. H., at the St. John's Methodist Episcopal Church, South Boston, May 16, at 3 o'clock.

—Kate Sanborn will deliver a new lecture at the Brunswick, this city, the evening of May 17, at 8.30, upon "Are Women Witty?" Tickets \$1. Our readers should avail themselves of the opportunity to hear this well-known author and lecturer.

—The health of Rev. Wm. Taylor, D. D., so long the honored and beloved pastor of the Broadway Tabernacle, is such as to cause his friends great anxiety. Two years ago he was stricken with paralysis, and was obliged to give up all his labors.

—We are pained to read in the *Christian Advocate* that "Bishop Vincent is at Clifton Springs under Dr. Foster's care. He has a carbuncle, and will be unable to do any work for weeks to come. He was unable to attend the bishops' meeting in Albany."

—A paragraph is going the rounds of the religious press in which Rev. V. C. Hart is mentioned as in the service of the China Mission of the Methodist Episcopal Church. Dr. Hart is not now connected with our missions, but is in the employ of the Methodist Church of Canada.

—The following note is received from Rev. W. R. Davenport, of Barre, Vt., as we go to press. Such a spirit of resignation and hope best magnifies the power of the Christian's faith: "My father passed on to his reward last Saturday in the 83d year of his age. He had been an active Christian for nearly seventy years, and had known and loved three generations of Methodist itinerants. His last days were his best ones. At evening time it was

light. In blessed reunion my father and mother now rejoice in the smile of Him whom they served so long and faithfully."

—Deah Buell, of the School of Theology, was in attendance on the Itinerants' Club last week in Buffalo, where he gave four lectures on the Epistle to the Romans, one on Higher Criticism, and one on the "Advantages of Training in a School of Theology." About 175 ministers were present.

—A short time before his death Senator Colquitt met Bishop Haygood on the cars, and in the course of their conversation the Senator, lifting his hand heavenward (the other was helpless from paralysis), said: "As to the other country, it is all perfectly clear. I have no anxiety about that."

—Rev. Russell H. Conwell is about opening an academy on his old farm home amid the Berkshire Hills. It is for young men preparing for the ministry who must pay their own way. They will be enabled to do that at Dr. Conwell's school by working on the farm a certain number of hours every day.

—Bishop Tuttle, of the Episcopal diocese of Missouri, has made application and been received into the Salvation Army Auxiliary League at St. Louis. He is said to be the first bishop in the world to join them. Bishop Tuttle will give hearty co-operation to the local regiment in maintaining a "slum" mission.

—Mr. Carl Fowler, only son and child of Bishop Fowler, led the University of Minnesota in the debate with the University of Wisconsin at Madison. The subject was, "The Restriction of Immigration." We had the pleasure of making the acquaintance of this very promising young man during our tour in Mexico.

—Rev. Dr. S. L. Bowman, formerly Dean of the Theological School of De Pauw University, and last year pastor at Highland, N. Y., took a supernumerary relation at the recent session of his Conference. He will reside in Newark, N. J., and pursue literary and theological studies, completing work on which he has long been engaged.

—A flatterer once addressed General Grant, crediting him with the overthrow of the Confederacy. But the General interrupted him, and running over the list of his corps commanders, brigadier generals, and other officers, he said: "What could I have done without them? And what could they have done without the brave men in the ranks, many of whom I never saw?"

—Rev. and Mrs. Dwight L. Moody have sent out invitations for the marriage of their only daughter, Miss Emma Reynolds Moody, to Mr. A. P. Pitt, formerly of Dublin, Ire., but who has resided in America for the past few years. The ceremony will take place in the North Congregational Church at Northfield on Wednesday evening, May 16. Mr. and Mrs. Pitt will live in Chicago.

—Rev. Franklin Fisk writes: "A note in this week's *HERALD* stating my time of service in the New England Conference to be sixty years is not quite correct. It is but fifty-eight years since I joined the Conference; and as I was a member of the New England Southern Conference the first ten years of its existence, an abatement of twelve years of the time named would be the exact truth."

—Rev. H. A. Clifford, of Richmond, Maine, is to be absent from his charge three weeks, and will visit New York, Gettysburg, Washington and Richmond, Va., with contiguous points of interest. When asked if he was absent for rest, he said, "No; but on a tour of observation to enable me to preach more interesting and instructive sermons." We commend his purpose as most wise and helpful.

—Rev. Dr. C. H. Payne has accepted invitations for services on Commencement occasions as follows: Baccalaureate sermon at Drew Theological Seminary, May 15; baccalaureate sermon and address before societies of Simpson College, Iowa, June 10-12; address before graduating class, Lockland High School, Ohio, June 14; address at semi-centennial observance, Ohio Wesleyan University, June 21.

—Rev. Dr. F. M. Bristol, of Chicago, is to give a course of lectures in Allegheny College on "Providential Epochs in History," May 22 to 25. The course will consist of four lectures: "The Renaissance;" "Columbus and the Discovery of America;" "The Reformation;" "Settlement of America." He will also give his famous lecture on "Brains." We congratulate this institution that it is to have the opportunity of hearing Dr. Bristol.

—John Wanamaker, accompanied by Mrs. Wanamaker and the Misses Wanamaker, sailed, May 3, from New York, on the "Augusta Victoria," for a European trip of some duration. Mr. Wanamaker will go to London on June 1 to be present at the opening of the great "jubilee celebration" and thirteenth international conference of the Young Men's Christian Association, he having consented to serve as a delegate at the request of the Pennsylvania State Committee of the Y. M. C. A.

—Rev. H. W. Norton, of Bucksport, Me., sends the following painful intelligence, under date of May 3: "With feelings of deep sorrow I write you the sad news that Rev. W. T. Jewell, pastor of our church at Eddington and Nesley's Corner, passed over to the home beyond, this morning at six o'clock, after eleven days of sickness with pneumonia. His wife and sister—Joanna—are very low with the same disease, their recovery being doubtful. We were with Bro. Jewell April 15 for his fourth quarterly

meeting, and he was so full of hope and plans for the coming Conference and year that it seems hardly possible he is not to be with us as of yore. 'The memory of the just is blessed.'"

—The *Northern Christian Advocate* says: "A very graceful compliment and proper act was the change of the name, by the India Central Conference, of the Lucknow Christian College to the Reid College, in honor of Dr. John M. Reid, honorary secretary of the Missionary Society. Dr. Reid had India under his official supervision while active as secretary of the Missionary Society, and always exhibited a wise and deep interest in the development of this Christian college, and he made large personal donations to its endowment after he ceased to sustain official relation to it."

—The *New York Tribune* says that Judge Young L. G. Harris, who has just died at Athens, Ga., gave, during his life, large sums of money for religious and educational work. He gave two buildings to Emory College; \$5,000 for the erection of the first Methodist church on Chinese soil; founded the Young Harris Institute, of Towns County, Ga.; founded a library at Elberton, Ga.; and contributed liberally to the support of the Young Men's Christian Association. More than one hundred superannuated preachers were dependent on his bounty. He had been a Sunday-school superintendent for fifty years.

Brieflets.

The East Maine Conference Directory, prepared under the direction of Rev. H. E. Frohock, of Houlton, Me., is decidedly tasteful and attractive in the arrangement of interesting information and data, and reflects special credit upon the publisher, Charles A. Lyons, of Houlton.

We are in receipt of a very handsome pamphlet—a reprint from the March number of the *Granite Monthly*, containing the illustrated article upon Tilton, prepared by George H. Moses. Among the illustrations appear the beautiful and stately buildings of the New Hampshire Conference Seminary and an excellent electrotype of its popular and successful president, Rev. J. M. Durrell.

Horace W. Bailey, of Newbury, Vt., would be glad to be notified of every minister and minister's wife now living, and if preaching, where, that attended the old Newbury Seminary, and will be glad to receive old catalogues, programs or reminiscent facts connected with the old Seminary—desiring at some future day to write a concise history thereof.

To produce a happy life, it has been said there must be great effort from great motives. Great success, it should be noted, is not set down as essential. The results we wish may or may not come. If our aim is high, our intention pure, and we conscientiously do our best, nothing can deprive us of a good measure of happiness. Wasted powers and low aims, or laziness and selfishness, are wholly incompatible with bliss. But if these be eliminated, we are sure of a good time. It is, then, within the reach of all.

When we find ourselves quick to criticize, it is well to stop and ask whether we have as keen an enthusiasm for merits. A desire for improvement both in ourselves and others is good, but a state of continual indignation against defects is not wholesome for the mind. We must see to it that in some way we are able to honor all men; for if we do not honor them, how can we love them? If our habitual frame is that of contempt for our fellow-men, we shall not be pleasing in the sight of Him who has made man.

Where does our Epworth League motto come from, any way? James Martineau said, some forty years ago: "The two characteristic postures of the Christian life are looking up and lifting up." Where did he get the expression? Who said it before him? Doubtless it might be traced into far antiquity. There is nothing new under the sun, or at least very little of this sort. But the motto is a good one, no matter whence its origin.

Dr. Lafferty, in the *Richmond Christian Advocate* of May 3, speaking of the probable action of the General Conference of the Methodist Episcopal Church, South, now in session at Memphis, says: "There is doubt whether any Bishop will be elected. There is no real necessity for one; the imagination of some writers in our church papers that the church is famishing for lack of them is a delusion; if not a 'snare,' and so is the expressed opinion of a few that three or four of the Bishops are superannuated."

To avoid any misapprehension on the part of our readers, and to relieve others from any responsibility which may be imputed to them, the editor desires to say that he alone is accountable for the editorial entitled "Some Conference Reflections," which appeared in the issue of April 25, and that while it carries the approval of a majority of the members of the Wesleyan Association, it is not sustained by all.

The veteran Dr. Moses D. Hoge, of Richmond, Va., so long the leading representative in the South of the Presbyterian Church, said recently: "We hear a great deal of the decadence of the church, and the assertion is often made that religion is losing its hold on the human race, but the facts do not sustain this theory. The truth is, that there was never a time when men listened so respectfully and seriously to appeals made in a simple, natural way, touching their spiritual welfare." And the *Congregationalist* of last week says, with much force: "Few men

have better opportunities to judge prevailing religious conditions than Mr. Moody, and few are more discerning than he of the signs of the times. It was, therefore, encouraging to hear him say in this office last week that, in his judgment, the whole country today is unusually susceptible to Christian influences."

It is seldom that we present to our readers more matter, and in greater variety, strength and suggestiveness, than in this issue.

Seven preachers, among whom was Bishop Fitzgerald, of the Church South, met in the office of the *Pacific Methodist Advocate*, San Francisco, recently, and after prayer signed their names to a paper stating that "while we could not claim unanimity of opinion with regard to the method of statement concerning the question of Scriptural holiness, we do agree that we will unite in loving our Lord and one another with love unfeigned, and that we will, the Holy Spirit assisting us, more and more exhibit this grace of love in our practice, and discourage disputings about it."

Rev. W. V. Tudor, D. D., of Richmond, Va., writes: "Let a not well-considered expression, *currente calamo*, occurring in my contribution appearing in your issue of May 2—copy now for the first time seen since writing—might perchance lead to interecclesiastical complications of history, I want to amend. Strictly speaking, no overtures in the line of reunion have proceeded from the Methodist Episcopal Church to the M. E. Church, South. I should rather have said, (top lines, third column, page 2, of the issue, if any one care to refer to the file), to express the thought that was in my mind, that the overtures of sentiment on the part of individuals of the Methodist Episcopal Church, etc."

Dr. C. C. McCabe writes under date of May 1: "Rev. Dr. J. F. Thomson, in his article, 'I Am Glad I Am a Missionary,' in his eagerness to show that I appreciate returned missionaries, gives me too much credit in saying that most of the money required to send Dr. Butler to India and Mexico came out of my own pocket. My pocket was not deep enough in those days for so large a sum. The money came mostly from what I call my 'golden circle.' This is a company of friends who have helped me royally to do such things for more than a quarter of a century. It is a fact that I suggested both trips and raised most of the money required. Jacob Sleeper and Alden Spence were the largest givers in New England, and John D. Slayback and John B. Cornell were the largest givers in New York. I have a list of all the subscriptions made and can produce it at any time. The trip to India cost, I believe, about \$3,000. I gave Dr. Butler my note for \$1,200 for the Mexico trip. My 'golden circle' paid it. It was a good investment in both cases. The two books, 'From Boston to Bareilly' and 'The Transition of Mexico' ought to be in every pastor's study and in every Sunday-school library."

Rev. W. N. Brewster writes from Hing-hua, in the Foochow (China) Mission, March 4: "The two camp-meetings held at Sing-in City and Guang-an in the first month were pentecostal times. The preachers and workers at Sing-in 'tarried at Jerusalem' from Monday till Sunday, meeting four times a day. God was true to His promise. Saturday morning, the Comforter came. 'They spake with other tongues.' It was indeed the work of the Spirit. I seemed to be given wings; from Monday night until Saturday night I preached sixteen times without headache or loss of sleep. From there we went to Guang-an, resting one day and traveling two, and held a meeting from Wednesday night to Sunday. Here the people were mostly church members—solid, faithful people, but very few had a clear witness of pardoned sin. We preached righteousness, temperance, and the judgment to come, until there was a general breaking down. Saturday there must have been at least forty who clearly and joyfully testified that they knew their sins were forgiven and 'their God was reconciled.' The preachers in attendance were also greatly blessed. I find that the good old time-honored methods of 'mourner's bench' and the whole gospel—repentance, pardon, sanctification by faith now—are as necessary and as successful in China as anywhere."

Rev. G. S. Miner, of the Anglo-Chinese College, writes from Foochow, China, March 12: "We are all well and much interested in the work. In fact, the mission machinery is all running under a full head of steam, with every one at his post. The educational interest was never equalled. In some instances we were obliged to reject students (even from Christian families) because every room was full. The college starts off with 123 students, 37 in the entering class. I have arranged for eight day-schools. Some of them have been established on faith, but I believe the Lord and good people at home will help me out. Only today I have rejected a teacher and school. Perhaps I should have had more faith. Mrs. Miner has just come in from visiting her girls' day-schools and tells me that the pastor at East Street has over thirty boys that want to attend a Christian school. What shall I do? I am going to trust in the Lord and people of America and send him a teacher. That will make me nine, with money enough for five. Dr. Worley is leading in revival work at Tieng Ang Dong, which is very promising. For three evenings over thirty have bowed at the altar for pardon and heart purity. Yesterday was quarterly meeting, and 176 communion. Bro. Brewster's little boy has had the small-pox, but is nearly well again. According to reports, all of the friends in the interior are having very prosperous times."

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THE CONFERENCE.

(Continued from Page 8.)

ing many tangible tokens of their good wishes for the happiness and success of the pastor and wife in their new field of labor.

Epworth League Convention.—A convention of the Epworth Leagues of the towns of Sandwich, Bourne, Wareham and Falmouth, was held at Falmouth, Friday and Saturday, April 27 and 28. Rev. W. F. Davis, president of the District League, presided. About sixty delegates and visitors, in addition to residents and members of the entertaining League, were present. The pastor, Rev. J. E. Blake, gave the address of welcome, to which the president responded. A carefully-prepared program was well carried out and the papers and addresses were well discussed by the delegates. The convention was full of enthusiasm. The reports of the different chapters gave much encouragement both as to numbers and interest in League work. Friday evening Rev. O. E. Johnson, of Osterville, preached an earnest and well-prepared sermon from Acts 9:22. Dr. and Mrs. G. M. Hamlen, of Malabar Seminary, were present and sang several plantation songs. Dr. H. also gave some account of our school work in the South. Mr. G. W. Penniman delivered an eloquent address on "The Mission of Methodism in the Sunny South." He is prepared to give this lecture with stereopticon illustrations, and our churches will be greatly interested and instructed by listening to it. He is heartily endorsed by the secretaries of the Freedmen's Aid Society. The hospitality extended by the Falmouth League was hearty and abundant, and the convention was a great success in all respects. N. B. D.

New Hampshire Conference.

Dover District.

Two hundred and twenty-five people united in a royal reception to the newly-appointed pastor at Salisbury, May 2. Song and prayer suitably opened the exercises, and then a unique and eloquent address of welcome was made by Dr. Spaulding, our practicing preacher, always ready to co-operate in, as well as point to, every forward movement of Christ's church. Pastor Webster responded in words of appreciation and reciprocity, and the new year opens with assurance of edification of the spiritual temple.

The District League Convention and Ministerial Association will be held, June 18-20, at this place, and a season of great profit is anticipated. Salisbury now has direct electric communication with Amesbury, Merrimack, Haverhill and Lawrence, as well as Smithtown and Newburyport. G. W. N.

Manchester District.

Rev. J. M. Bean and family were tendered a very cordial reception on their return to Contoocook for a second year. A large company assembled in the vestry, speeches were made, a season of handshaking was indulged in, and ice cream and cake were served to all present.

Rev. P. M. Frost has been cordially received at Newport, and the people are all much pleased with the appointment.

It was our privilege to hear the opening sermon of Rev. G. H. Spencer at Somersworth. The day was stormy, but a good congregation was present. He preached an excellent sermon, and the people were pleased. We expect a successful pastoral year here. B.

Maine Conference.

Portland District.

South Eliot.—The people of this place turned out in large numbers on the evening of May 3, bringing many valuable presents to show their appreciation of the labors of their pastor, Rev. David Pratt, and welcome him back for another year. This is one of the many charges on Portland District where the people seem to give a hearty amen to the appointments made at the last Conference, Bishop Foss presiding.

East Maine Conference.

Bangor District.

Brownville.—Rev. S. T. Page, after having been laid aside for some months, is now preaching again, much to the delight of his people.

Alton and Argyle.—Mr. Moody has thoroughly organized his work. He has seven preaching places, all school-houses. He has purchased a missionary organ, which weighs 60 pounds, and packs into a small compass. This he takes in his sleigh or carriage and has the use of it in all his services. A chapel is to be built at Alton this coming season. The pastor has raised full appointments this year for all benevolences. He has traveled 1,500 miles in his regular work. His return is desired.

Hodgdon and Linneus.—We are unfortunate in not owing a parsonage. The house which Rev. M. W. Newbert occupied at Linneus has been called for, and he has been obliged to pack up. This is the second house he has lived in during his three years' pastorate.

Mapleton and Washburn.—The Epworth Leagues on this charge are exceedingly helpful in church work. An increase in church membership will result from the late revival. A church lot has been secured at Washburn, and a movement is on foot for the erection of a church. Rev. I. H. Lidstone had been invited to return.

Sprague's Mill.—This charge has also made an advance, fifty or more having been received on probation. Mr. Pearson has had no assistance except the four days of home camp-meeting, when two or three of the brethren were present.

South Presque Isle.—This as yet is a missionary field, and it is hard to tell what it may develop. There are more than two thousand people within the limits of this field, and but a small per cent. of them attend church. About thirty have recently been converted, and a chapter of the Epworth League has been organized. Mr. Gillespie is supplying for the present year.

East Corinth.—A second furnace has been secured to aid in warming the auditorium. A new carpet has been bought and will go down at "house cleaning" time. There is some talk of general repairs on the church. One of the official members who is in a position to know, says he has yet to learn of a person in the church or society who is not anxious for the return of Rev. J. W. Day for the coming year.

Dismal.—Mr. Dunnack was laid by for several Sundays, having had a severe attack of

pneumonia, but is out again attending to his work on the charge and pursuing his course at Bangor Theological School. CONANT.

Rockland District.

Rockland.—Sunday, April 30, was a full day for Rev. C. W. Bradley, pastor. In the regular morning service, after a financial address, fully \$500 was raised to square all bills for the year; then he attended a funeral at the "Meadows" several miles away; then to Thomaston to preach and hold forth a quarterly meeting services for the presiding elder; then back to the city and deliver the last of a series of five Sabbath evening sermons. The several fourth quarterly conference reports present a splendid showing for the Conference year. L. G. March, a young man of talent, was given a local preacher's license. The pastor was unanimously invited to return, and "what the church wants in this respect is most cordially endorsed by the people." Mr. Bradley is to deliver the Memorial Day sermon before the G. A. R. the last Sunday in this month. Two prominent members have just died—E. M. Hartlett and Mrs. John Longley.

Rockport.—The fourth quarterly conference reports show prosperity during the year for this church and people: \$500 have been expended on church property; the benevolent apportionments are nearly met; souls have been saved and new members added to the church roll. Rev. W. W. Ogier was requested to be returned.

The Conference Directory has just come—May 3. Mr. Frohock has given us, without question, the finest and best directory we have ever seen. Fine pictures of the editor of ZION'S HERALD and of Mr. Frohock adorn its pages.

Pemaquid and New Harbor.—Evidence of prosperity are seen on this circuit. The church at New Harbor is receiving a much-needed coat of paint, and the church at Pemaquid Falls has just received a legacy of \$1,000. AMOS.

Vermont Conference.

St. Albans District.

Bakersfield.—The News and Citizen of Hyde Park says: "We observe that Bakersfield has imitated this place concerning church work, the two churches there, Congregational and Methodist, having consolidated—the former going in with the latter and securing the services of Rev. G. L. Story for the coming year. For many years there has been a struggle there to keep two churches in existence, but the people have at last wisely concluded that one church well sustained is much the better. Not only will the preacher be better taken care of, but it is also far pleasanter for 'brethren to dwell together in unity.' The plan has been fully tried here, and the community are well pleased with the results."

Stanton.—A farewell was given Rev. J. S. Tupper at the church parlors. He assumed charge here about three years ago, as a particularly trying time, but he proved equal to the emergency. His work has been of much value. His departure is sincerely regretted. Mr. Reynolds preached his first sermon here to a crowded house last Sunday, making a very favorable impression.

Waterville.—The new pastor, Rev. Mr. Stanley, gave a very interesting discourse to the people on Sabbath afternoon.

North Hero.—The new minister, Rev. H. Webster, was listened to with much pleasure by the people. All are greatly disappointed to learn that he does not intend to move here, as they need a pastor as well as a preacher. Rev. G. H. Hyde has located, and settled in the practice of medicine at St. Albans. Is it not a consistent thing to do, to locate when one enters into secular business? There is nothing gained by clinging to office or church relation disconnected with our services.

Sheldon.—Rev. C. Wedgeworth entered upon his new work last Sabbath. Rev. D. C. Thatcher is gradually improving, and hopes to be out again in due time.

Revs. R. L. Bruce, of St. Albans, and R. L. Nanton, of Morrisville, are warmly welcomed back to their fields of labor.

North Fayston.—The Sunday-school children met Rev. W. E. Douglass, on his return from Conference, with floral offerings, and escorted him to the house.

Stowe.—Rev. H. W. Worthen has entered upon his new field of labor. Rev. G. E. Burnham remains a resident of the village.

Johnson.—Rev. Mr. Stanley was welcomed by the people last Sabbath. Rev. R. L. Mathison has gone to New York State. Rev. J. T. Baxendale and family are spending a week with relatives.

Elmore.—The return of Rev. J. H. Willis is hailed as an omen of good. Rev. R. Chrystie occupied the pulpit on the Sabbath. The discouragements were rich in spiritual and mental power. He goes to Milton for the year, a field formerly cultivated by his father, who has passed on to glory.

Wolcott.—A tender farewell was given to Rev. and Mrs. M. H. Ryan. They were presented with two rocking chairs, a sum of money, and the best wishes of their parishioners. D.

DEACONESSES IN CONFERENCE.

FOR the seventh time the deaconesses of the Methodist Episcopal Church met in conference last week. The gathering of this growing sisterhood took place in Grace Church, Chicago. Delegates were present from most of the Deaconess Homes in this country, and those in India were represented by Bishop Thoburn. A preliminary meeting of superintendents, matrons and deaconesses was held at the Deaconess Home, Wednesday evening, and the conference was formally opened Thursday morning. Bishop Joyce presided. The most interesting feature of the first session was the presenting of reports from the Deaconess Homes and Hospitals at Minneapolis, Kansas City (Kan.), Chicago, Cal-

cutta, Cleveland, Des Moines, Boston, Detroit, Cincinnati, Freeport (Ill.), Amsterdam (N. Y.), Manchester (N. H.), Omaha, Muttra (India), New York, Pittsburg, Portland, St. Louis, Singapore and Syracuse. Mary E. Lunn, of Boston, spoke for the New England Home, which has made a good record during the four years of its existence. The outlook for a hospital was regarded as hopeful, and the earnest sympathy and active co-operation of New England Methodism are solicited in its behalf.

The program called for a discussion of "The Model Deaconess" at the afternoon session. Isabelle A. Reeves, superintendent of the New York Deaconess Home, read a paper on "The Call of the Model Deaconess;" Mary Eva Gregg, of the Chicago Training School, discussed "The Acquired Characteristics of the Model Deaconess;" Mary E. Lunn, of the New England Home, spoke of "The Work of the Model Deaconess in Superintending Homes;" Emma J. Scott, of Chicago, considered "Deaconess Work among Children;" Anna Parker, of Minneapolis, had a paper on "Deaconess Work in Hospitals;" and W. E. Blackstone, of Chicago, made an address on "The Support of the Deaconess when Superannuated." There was one failure on the program which was much regretted. Isabelle Thoburn, principal of the Woman's College, Lucknow, India, sent a paper on "The Natural Characteristics of the Model Deaconess;" but it was delayed in the mail, and the conference was denied the privilege of this means of communication with the leader of the deaconess work in India.

The Thursday evening meeting was a very interesting one. A paper was read on "Deaconess Work in China," which had been prepared by Clara Collier, of K'u Kiang. The centre of attraction, however, was Bishop Thoburn, who spoke for an hour on "Deaconess Work in India." The address was of an informal character, but it was packed full of information, suggestion and inspiration.

Friday morning the conference took up the subject of the "Model Deaconess Home." Rev. K. S. Tipple, of New York, read a paper on its organization; Mrs. T. F. Andrews, of Chicago, spoke of its support; and Rev. F. M. North, of New York, discussed its relation to city, home and foreign missionary societies. Then Bishops Merrill, Fowler and Warren were introduced and made brief addresses, and the session closed with the administration of the sacrament of the Lord's Supper by Bishop Joyce, assisted by Bishops Merrill, Fowler and Thoburn. In the afternoon "The Model Deaconess Hospital" was the general theme. Rev. J. P. Mariatt, of St. Louis, spoke of its organization; Rev. H. C. Weakly, of Cincinnati, said some sensible things concerning its support; and Emma Henderson, of Chicago, spoke practically of its internal management. Bishop Merrill who presided, hurled a bombshell into the conference by placing himself on record in favor of a general church hospital, a Methodist hospital about which the whole church can rally, as against a deaconess hospital, which cannot command the universal sympathy and support of the church because of the exclusiveness suggested by its name and management. The session was concluded after an address by H. A. Schroetter, of Chicago, on "Special German Deaconess Work."

Bishop Joyce was unable to remain at the conference longer than Friday, and in the evening he departed for his home in Chattanooga. This was a disappointment to the conference, as was the non-appearance of Rev. Dr. Brodbeck, of Boston, and Rev. R. T. Havin, of Detroit, who were to address the conference on "Deaconess-"

(Continued on Page 14.)

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PLAN OF EPISCOPAL VISITATION FOR THE FALL CONFERENCES OF 1894.

[CHRONOLOGICAL.]

CONFERENCES IN THE UNITED STATES.

CONFERENCE.	PLACE.	TIME.	BISHOP.
Colorado,	Boulder, Colo.,	June 7, Merrill	
Utah Mission,	Salt Lake City, Utah,	" 14, Merrill	
Wyoming Miss'n,	Cheyenne, Wyo.,	" 21, Merrill	
N. Montana Miss'n,	Lewistown, Mont.,	Aug. 1, Joyce	
Montana,	Butte, Mont.,	" 14, Joyce	
Idaho,	Boise, Ida.,	" 14, Joyce	
Columbia River,	The Dalles, Ore.,	" 22, Joyce	
S'k Hills Mis. Con.,	Stargis, S. D.,	" 23, Foster	
Nevada Mission,	Quincy, Cal.,	" 23, Fitzgerald	
Central German,	Cleveland, O.,	" 29, Walden	
Iowa,	Fairfield, Ia.,	" 29, Fowler	
N. W. Nebraska,	Chadron, Neb.,	" 30, Foster	
W. Nor. Da. M'n C.,	Oakland, Cal.,	" 30, Fitzgerald	
West German,	Clatskanie, Neb.,	Sept. 8, Bowman	
Nebraska,	Falls City, Neb.,	" 8, Foster	
St. Louis German,	San Jose, Ill.,	" 8, Merrill	
Detroit,	St. Ste. Marie, Mich.,	" 8, Walden	
N. W. Indiana,	Lafayette, Ind.,	" 8, Mallalieu	
Des Moines,	Shenandoah, Ia.,	" 8, Fowler	
Puget Sound,	Tacoma, Wash.,	" 8, Joyce	
Cincinnati,	Wilmington, O.,	" 8, Goodsell	
N. S. W. Mis. Con.,	Minneapolis, Minn.,	" 8, Foss	
Chicago German,	Chicago, Ill.,	" 8, Vincent	
West Nebraska,	Omaha, Neb.,	" 12, Foster	
Kentucky,	Louisville, Ky.,	" 12, Merrill	
West Virginia,	Charleston, W. Va.,	" 12, Andrews	
Michigan,	Jackson, Mich.,	" 12, Mallalieu	
N. Pac. Ger. Mis. C.,	Tacoma, Wash.,	" 12, Joyce	
Erie,	Predonia, N. Y.,	" 12, Goodsell	
Western Swedish,	Omaha, Neb.,	" 12, Bowman	
Norwe'n & Dan's,	Minneapolis, Minn.,	" 12, Foss	
Central Swedish,	Evansville, Ill.,	" 12, Vincent	
California,	Pacific Grove, Cal.,	" 12, Fitzgerald	
Illinois,	Champaign, Ill.,	" 12, Bowman	
North Nebraska,	Omaha, Neb.,	" 12, Foster	
Pittsburg,	Wichita, Pa.,	" 12, Andrews	
Indiana,	Bloomington, Ind.,	" 12, Walden	
East Ohio,	Warren, O.,	" 12, Mallalieu	
Central Illinois,	Lewistown, Ill.,	" 12, Fowler	
West Wisconsin,	La Crosse, Wis.,	" 12, Joyce	
Oregon,	Eugene, Ore.,	" 12, Goodsell	
Central Ohio,	Ada, O.,	" 12, Foss	
Northern German,	Minneapolis, Minn.,	" 12, Fitzgerald	
California Ger'n,	Los Angeles, Cal.,	" 12, Merrill	
Northwest Iowa,	Le Mars, Ia.,	" 12, Hurst	
A. W. Indiana,	Shelbyville, Ind.,	" 12, Walden	
Ohio,	Jackson, O.,	" 12, Mallalieu	
Southern Illinois,	McLeansboro, Ill.,	" 12, Fowler	
Wisconsin,	Fort Howard, Wis.,	" 12, Vincent	
Rock River,	Genoa, Ill.,	" 12, Bowman	
Northwest Ger'n,	Dubuque, Ia.,	" 12, Andrews	
Blue Ridge,	Oroonoke, N. C.,	" 12, Fitzgerald	
Southern California,	Los Angeles, Cal.,	" 12, Bowman	
Upper Iowa,	Charles City, Ia.,	Oct. 2, Foss	
Minnesota,	Duluth, Minn.,	" 2, Walden	
North Ohio,	Loraine, O.,	" 2, Fowler	
South Dakota,	Watertown, S. Dak.,	" 2, Goodsell	
Genesee,	Hornellsville, N. Y.,	" 4, Andrews	
North Carolina,	Oxford, N. C.,	" 4, Warren	
N. Mex. Ep. M'n C.,	Val Verde, N. Mex.,	" 4, Hurst	
Tennessee,	Martin, Tenn.,	" 4, Fitzgerald	
Arizona Mission,	Tucson, Ariz.,	" 4, Goodsell	
Cent' New York,	Syracuse, N. Y.,	" 11, Hurst	
East Tennessee,	Greenville, N. C.,	" 11, Warren	
Cent' Tennessee,	Dowelltown, Tenn.,	" 11, Vincent	
N. Mex. Eng. Mis.,	Oklahoma, Ok.,	" 11, Andrews	
Oklahoma,	Oklahoma, Ok.,	" 11, Warren	
Holston,	Johnson City, Tenn.,	" 11, Fitzgerald	
Southern German,	San Antonio, Tex.,	Nov. 23, Warren	
Austin,	San Antonio, Tex.,	" 23, Warren	
West Texas,	Columbus, Tex.,	Dec. 4, Warren	
Texas,	Huntsville, Tex.,	" 13, Warren	

FOREIGN CONFERENCES.

Italy,	Milan or Pavia,	May 24, Newman
Bulgaria Mis. Con.,	Rusokuk,	June 13, Newman
Switzerland,	Thalwil,	" 27, Newman
Japan,	Tokyo,	July 4, Blane
South Germany,	Pforzheim,	" 4, Newman
North Germany,	Flensburg,	" 11, Newman
Denmark Mission,	Fredrikshavn,	" 18, Newman
Norway,	Fredrikstad,	Aug. 1, Newman
Korea Mission,	Seoul,	" 15, Ninde
Sweden,	Stockholm,	" 15, Newman
Finland & St. Po. M.,	Nikolaistad,	" 29, Newman
North China,	Peking,	Sept. 24, Ninde
Cent' China Mis'n,	Kio-Kiang,	Oct. 24, Ninde
Poo-Chow,	Poo-Chow,	Nov. 21, Ninde
West China Mis.,	Chun King,	" 21, Ninde

By order and on behalf of the Board of Bishops,
EDWARD G. ANDREWS, Secretary.
Albany, N. Y., April 30, 1894.

Church Register.

HERALD CALENDAR.

Epworth Union meeting, St. Paul's Ch., Lowell,	May 18
Epworth League Sub-district Convention, at E. Weymouth, Mass.,	Wednesday, May 18
New Bedford Dist. Min. Assn., at West Dennis, June 11, 12	
Providence Min. Assn., at Centerville, June 25, 26	
North's New England Chautauque Assembly, at Fryburg, Me.,	July 24-Aug. 11
Yarmouth Pledge,	Aug. 1
" Camp meeting,	Aug. 4-13
West Dudley Camp meeting,	Aug. 4-13
Eastern Me. Chautauque Assembly, at Northport, Me.,	Aug. 15-17
Maria's Vineyard Camp meeting,	Aug. 15-28

POST-OFFICE ADDRESSES.

Rev. Daniel Richards, 18 Loring St., Somerville, Mass.
Rev. Wm. P. Blackmer, West Brookfield, Mass.
Rev. Church Tabor, Langdon, D. C.
Rev. G. G. Powers, Greene, Me.
Rev. Franklin Flak, Natick, Mass.

SEVENTH ANNUAL CONFERENCE OF THE EVANGELISTIC ASSOCIATION OF NEW ENGLAND.—The Evangelistic Association of New England will hold its seventh annual conference for pastors, evangelists and business men, May 18-17. Among the speakers will be Rev. A. C. Dixon, D. D., of Brooklyn, N. Y., the leader of the great religious movement in Brooklyn and New York during the past seven months. Dr. Dixon is the pastor of the Hanson Place Baptist Church, Brooklyn, and one of the most aggressive ministers in that denomination. Mrs. E. M. Whittemore, of New York city, for some years identified with mission work, who spoke so eloquently in the Christian Workers' Convention, held in Boston, will speak under the auspices of the Ladies' Executive Committee. Rev. Father A. Lambert, the Redemptorist priest, who recently made a public renunciation of the Roman Catholic priesthood and the Church of Rome, at a large public meeting held in the Cooper Union, New York, will also give an address. Prominent evangelists will be in attendance. Bromfield St. Park St. and Clarendon St. churches will be used by the Association.

Marriages.

DRESSER—MARRAN.—In Gorham, Me. April 30, at the North Street parsonage, by Rev. E. W. Kennison. Winthrop B. Dresser and Mrs. Joan Mearan, both of Standish, Me.

BERRY—WINGATE.—In Berwick, Me. May 2, by Rev. F. Grover, Fred P. Berry and Fanny A. Wingate, both of Rochester, N. H.

INGRAHAM—WILLIAMSON.—In So. Thomaston, Me. April 30, at the home of the bride's parents, by Rev. W. H. Mallet, Roscoe G. Ingraham and Marie A. Williamson, both of Rockland.

Deaths.

HUMPHREY.—Died, in Liverpool, April 6, Mrs. Adelaide Hemphrey, daughter of Rev. Henry R. and Hannah B. Hemphrey, aged 61 years and 9 months.

Money Letters from April 23 to May 7.

G. E. Allen, W. J. Atkinson, Horace Allen, Mrs. M. H. Austin, C. H. Buck, J. H. Buckey, E. C. Bass, J. W. Breck, J. E. Bowen, G. H. Clark, G. W. Carpenter, J. M. Crawshaw, S. G. Clark, W. H. Calfee, J. A. Corey, J. T. Calderwood, A. Chalmers, Cleveland Baking Powder Co. G. N. Dorr, C. U. Dunning, Mrs. H. A. Dunton, O. S. Danforth, J. M. Dougherty, Benj. Deas, E. C. Ferguson, A. W. Ford, L. M. Flocken, David Godfrey, Wm. Gordon, E. H. Gregory, Mrs. Rufus Hall, Mrs. E. A. Hunter, C. A. Hunt, T. M. Holmes, Mrs. R. Hemmingsway, Thomas Hawthorn, Mrs. A. M. Hardy, W. T. Hale, A. Howard, Asa Higgins, Mrs. A. D. Hill, B. Judd, S. F. Jones, G. D. Lindsay, R. Langford, C. A. Merrill, E. U. Maynard, C. H. Mansfield, W. S. McIntire, W. T. Miller, C. D. Munson, D. H. Muller, M. A. McKelvey, J. Nixon, W. M. Newton, A. B. Nichols, S. R. Osman, A. M. Osgood, Otis Ferris, Mrs. M. J. Pope, H. S. Powell, J. N. Patterson, M. G. Pendergast, J. D. Pickles, J. P. Pillsbury, Mrs. H. A. Price, A. B. Russell, Mrs. T. P. Richardson, W. S. Rust, A. B. Rowell, J. W. Root, A. L. Smith, E. G. Smith, E. H. W. Smith, A. Sanderson, O. L. Shepard, A. E. Sprout, W. F. Sheridan, Charles Scribner's Sons, C. W. Spencer, H. C. Scripps, C. H. Smith, F. D. Shaples, J. Thurston, O. E. Thayer, D. G. Tower, Mrs. H. P. Thompson, R. J. Thompson, James Trengaskie, U. S. Oxygen Co., E. W. Virgin, J. B. Wilson, R. W. Walker, W. C. Wilson, I. H. W. Wharf, C. Wedgeworth, J. D. Warden, R. P. Walker, L. E. Wardwell, Mrs. Thos. Young.

W. H. M. S.—We would kindly ask the same and address of any reader of this paper who is willing to forward regularly after reading, time or any other Christian paper to those less fortunate, who are not able to obtain good reading for themselves. ZION'S HERALD and the Epworth Herald are especially called for. Please address Mrs. J. B. Farwell, 223 Prospect St., Cambridgeport, Mass. Sec. E. P. Bureau, W. H. M. S.

QUARTERLY MEETINGS.

LEWISTON DISTRICT—FIRST QUARTER.

April.

Baldwin & Hiram, 23, 24.

MAY.

So. Paris, 5, 6, a m; Gorham, 15;
Norway, 6, eve; 7; Rumford, 15, 20, a m;
N. Norway, 8; Rumford Falls, 20, eve, 21;
Bethel, 12, 13, a m; Andover, 22;
Mason, 13, p m; Newry, 23;
Berlin, 14; Lock's Mills, 24, 27, a m;
W. Paris, 27, eve, 28.

[Resumed next week.]

J. ALBERT CORRY.

DOVER DISTRICT—FIRST QUARTER.

APRIL.

E. Candia, 24, p m, 25, p m; Raymond, 24, eve, 26, a m;
Newmarket, 26, eve.

MAY.

Har'ill, 21 Ch. 5, eve, 6, a m; Kingston, 18, eve;
Merrimack, 18, p m and eve; Law, St. M., 18, eve, 20, a m;
Haverhill, 1st Ch., 7, eve; " Hav. St., eve, 18, eve;
Lawrence, St. Paul's, 7, eve; Garden St., 22, eve;
Haverhill, Grace, 8, eve; Monticello, 22, eve;
Milton Mills, 13, eve, 13; Tuftonboro', 22, eve;
Wolboro' Junct., 13, eve; Rochester, 26, eve;
E. Wolboro', 14, p m and eve; Exeter, 26, eve, 27, a m;
No. Wakefield with E. W.; S. Newm't, 27, eve, 28, eve;
E. Kingston, 17, eve; Epping, 22, eve.

JUNE.

Amesbury, 1, eve; Sandown, 18, eve;
Salem, 1, eve, 1, a m; E. Rochester, 11, eve;
Smithtown, 3, p m, 4, eve; Somersworth, 18, eve, 17, a m;
Hampton, 3, eve, 4, eve; Dover, 17, eve, 20, eve;
Methuen, 6, eve; Portsmouth, 18, eve;
Lowell, 7, eve; Greenland, 18, eve;
Hamstead, 6, eve, 10, a m; Auburn, 22, eve, 24, a m;
E. Hamstead, 10, p m; Chester, 24, p m and eve.

N. B. Please see that the estimating committee is ready, and that account of moving expenses is provided as per disciplinary law. See ¶ 283.
Dover, N. H. G. W. MORRIS, P. E.

CONCORD DISTRICT—FIRST QUARTER.

APRIL.

Weira, 24, p m; Alexandria, 24, p m;
Bristol, 24, eve, 29, a m; Franklin Falls, 20, eve.

MAY.

Row, 1, eve; Rumney, 15, eve;
Concord, B. M. Ch., 3, eve; Warren, 15, eve, 20, a m;
" First Ch., 3, eve; East Haverhill, 21, eve;
Swiftwater, 3 a m and eve; North Haverhill, 21, eve;
Benton, 8, p m; Haverhill, 22, eve;
Woodsville, 7, eve; Piermont, 22, eve;
Suncook, 8, eve; North Monroe, 24, p m;
Tilton, 8, eve; Monroe, 24, eve;
Laconia, 10, eve; Milan, 24, eve, 27, a m;
Lakeport, 11, eve; W. Milan, 27, p m;
Con. S'w'ch, 13, eve, 15, a m; Stark, 27, eve;
Monticello, 13, eve; Stratford, 28, p m;
South Tamworth, 14, eve; Groveton, 28, eve;
Penacook, 15; Lancaster and Orange Vill-
R. M. Ch. dedication, 16; lage, 28, eve;
Plymouth, 17, eve; Whitefield, 28, eve;
Jefferson, 31, eve.

JUNE.

Littleton, 1, eve; South Columbia, 10, p m;
W. Thornton, 2, eve, 3, a m; Colebrook, 10, eve;
Ellsworth, 3, p m; East Colebrook, 11, p m;
Gilford, 4, eve; East Columbia, 11, eve;
Chichester, 5, eve; Canaan, 12, eve;
Landaff, 7, eve; Lyman, 13, p m;
Bethlehem, 8, eve; Lisbon, 13, eve;
Bloomfield, 9, eve, 10, a m; Gilmanston, 14, eve.

74 Centre St., Concord, N. H. S. C. KESLER, P. E.

AUGUSTA DISTRICT—FIRST QUARTER.

APRIL.

Temple, 29; Weld, 24.

MAY.

Richmond, 4, 5; Farmington, 24;
Oakland & Sidney, 17, 18; Exeter, 24, 27;
Kent's Hill & Readfield, 18, 20; Kingfield, 29;
Livermore Falls, 21; Strong, 30;
Wilton, 22; Phillips, 31.

(The full list next week.)

J. B. LAPHAM.

REOPENING.—The reopening of the Cataumet M. E. Church, which has been undergoing a complete renovation, will take place Thursday afternoon and evening, May 17. Former pastors and friends are cordially invited.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

Mrs. Winslow's SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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Suites of room with private baths. Croquet, Lawn Tennis, etc. Massage, Electricity—all baths and all remedial appliances.

New Turkish and Russian baths in the Annex unsurpassed in elegance and completeness.

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DEDICATION.—The Baker Memorial Society of Concord, N. H., will dedicate their new church edifice, May 18. Services at 9 p. m., with brief addresses by the Presiding Elder and former pastors of the church. Bishop Foster will preach and dedicate the church at 7.30 p. m. Dr. Parkhurst, editor of ZION'S HERALD, will preach on Thursday evening, May 17, at 7.30. Ministerial brethren and all friends are invited. Special round-trip tickets, at reduced rates, on the C. & M. E. R., good to return on the 17th, from the following stations: Nashua, Manchester, Hooksett, Suncook, Tilton, Laconia, Plymouth. G. M. CURRIE.

ST. ALBANS DISTRICT PREACHERS' MEETING will be held at Swanton, Monday and Tuesday, June 11 and 12. Monday evening, sermon, H. W. Worthen. Tuesday morning, prayer-meeting, S. S. Brigham.

LITERARY PROGRAM.

Reason—Defined, Its Just Office, R. L. Bruce; Revelation—What It Is, Why Necessary, H. P. Reynolds; The Old Testament—Genuineness, J. H. Wallace; The New Testament—Genuineness, R. J. Chrystie; Biblical Criticism, G. L. Story; Books that have been helpful to me—How, L. O. Sherburne; The Special Value of the Magazines, W. H. Atkinson; What Constitutes a Working Library? A. B. Enright; How can the Church Aid in the Spiritual Development of Young Converts? A. R. Riggs; Should the Church Wait for Special Seasons before Beginning Revival Services? Harvey Webster. Let the brethren unassigned come prepared with some topic of their own selection. G. L. STORY, Sec.

NOTICE.—The next meeting of the New Bedford District Ministerial Association will be held at West Dennis, June 11 and 12. WALTER ELA.

ST. JOHNSBURY DISTRICT PREACHERS' MEETING will be held at St. Johnsbury, June 13-15. Preaching Wednesday evening at 7 o'clock by Rev. W. R. Davenport.

Prayer service Thursday morning at 9 o'clock, led by Rev. I. F. Chase. Preaching Thursday evening at 7 o'clock by Rev. J. S. Tupper; Friday evening by Rev. F. T. Clark.

LITERARY EXERCISES.

Sketch of Sermon, J. S. Allen; Nature and Office of Conscience, F. W. Lewis, C. P. Taplin; How may Perpetuity of Spiritual Life in Young Converts be Promoted? J. E. Knapp, G. H. Wright; Preacher's Attention to Physical Health, C. H. Tucker, Ralph Gluckler; Limitations of Prayer, J. O. Sherburne, W. S. Allen; Divine Agency in Revivals, A. L. Cooper, O. M. Boutwell; Human Agency in Revivals, W. S. Smithers, F. T. Clark; Pastor's Responsibility for a Revival on his Charge, G. O. Howe, A. G. Austin; Value of System in the Study, W. C. Johnson, J. E. Farrow; Value of System in Pastoral Work, P. N. Oranger, A. Gregory; How I Prepare and Deliver My Sermons, J. S. Tupper, F. E. Currier, J. A. Dixon, J. T. Saxendale, S. G. Lewis, W. G. McNeil, Elias Van DeCar, Thomas Tyrie.

Brethren not assigned are invited to present a brief sketch of the sermon of last Sunday.

District stewards' meeting Thursday, June 14, at 1.30 p. m. Preachers please notify district stewards.

Please notify Rev. Thomas Tyrie whether you are or are not coming; how you will come, whether by rail or carriage, and whether your wife will accompany you.

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MRS. BISHOP CLARK.—Testimonies to the widely-extended influence of Mrs. Clark's consecrated voice and pen, the example of her steadfast faith and her loyal devotion to the cause of Christ, have come to her children from unlooked-for sources. They desire to place these in permanent form, as a most precious family inheritance, and request that additional memories or incidents from any whose lives have been touched by hers, be forwarded to her daughter, Mrs. Katharine Clark Mulkinn, Chilton, Cincinnati, Ohio.

METHODIST COLLEGE—ATTENTION.—A graduate of Wesleyan University, who has taught in one of the oldest Methodist academies in New England for several years, has just completed three years of advanced study in Germany and Athens, chiefly in the line of Latin Literature and Classical Archaeology. He is peculiarly well fitted to teach either of these branches, or German, or if necessary all three. Any Methodist college filling vacancies for the coming year in these departments would do well to consider the testimonials of this candidate. Letters may be addressed to A. B. C., care of Zion's Herald.

AN AVAILABLE SUPPLY.—Mr. Charles H. Grubb, a local preacher, highly recommended by Rev. Wesley Guard, vice-president of the Irish Conference, by Rev. R. Crawford Johnson, secretary of the Conference, and by many others in England as well as in Ireland, having recently arrived in this country, wishes to enter our ministry as a supply. He is twenty-nine years of age, has a wife and four children, and impresses us as likely to be very acceptable and useful. His address for some time to come will be 155 Fifth Avenue, New York. EDWARD G. ANDREWS.

PROGRAM OF NEW BEDFORD DISTRICT MINISTERIAL ASSOCIATION, to be held at West Dennis, Mass., June 11 and 12, to commence at 8 p. m. Preachers, C. F. Hatch, W. A. Luce.

Devotional exercises; business; The Message of John's Gospel, by C. W. Holden; A Minister's Vacation, and How to Spend It, by S. F. Clark.

Devotional exercises. Hymnody, Ancient and Modern, by C. H. Harris, D. D.; Review of Dr. Strong's book, "The New Era," by R. C. Miller.

Devotional exercises; business; Papacy, or, United Italy, by J. G. Gammons; Dangers of Club Life to the Home and the Church, by R. F. Simon; Review of Prof. C. W. Shields' brochure on church unity, by J. N. Patterson.

All brethren notify Rev. J. G. Gammons if they purpose to attend the Association. W. F. DAVIS, Sec.



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Will not blow out,
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GOD'S Wonderful Revelation to Man, as New Revealed in the Heavens. Send Stamp for Key to Knowledge. PLANETARY PUB. Co., 20 Wabash Ave., Chicago.

Our Book Table.

Anti-Higher Criticism; or, Testimony to the Infallibility of the Bible. By Prof. Howard Crosby, D. D., LL. D.; President Henry W. Green, D. D., LL. D.; Prof. William C. Moorehead, D. D.; Talbot W. Chambers, D. D., LL. D.; James H. Brooks, D. D.; George S. Bishop, D. D.; S. A. Tyler, D. D.; Prof. Ernest F. Streeter, Ph. D.; Prof. James H. Stiles, D. D.; and William D. Widdie, D. D. Edited and Compiled by Rev. L. W. Munhall, M. A. Hunt & Eaton: New York. Price, \$1.50.

This volume contains a collection of fourteen papers, read by the above-named gentlemen at the sixth annual Interdenominational Seaside Bible Conference at Asbury Park, Aug. 11-21, 1893. They are criticisms of the Higher Criticism. The writers, for the most part, hold extremely conservative views on questions touched by advanced criticism. They are "old timers," inquiring for the old ways, with their faces set thither and prepared to antagonize any new positions in regard to the books of the Old and New Testaments. That many things are well and truly said, is not doubted; that they fail to realize what is best in the new criticism, is equally evident. It is the old story of learned conservatism—the scholar confined to the old grooves of thought and looking backward for the millennium.

The essays here given are, of course, of very unequal value. The opening one by Professor Osgood on "learned doubt," is a throw over the shoulders of the English deists and the rationalists—just about as appropriate as a discourse on the dream of Nebuchadnezzar or the dead fly in Solomon's pot of ointment. Prof. Moorehead reduces the magnificent drama contained in the Book of Job to a fragmentary biographical record; while Dr. Chambers platitudinizes learnedly and devoutly on the nature, uses and authority of the Psalter, just as good forty years ago as now. The Pentateuch is treated by Prof. W. H. Green, of Princeton. He considers the unity and authenticity of the five books. The higher critic finds evidence of different documents or fragments embedded in the records as we now have it, while Prof. Green holds that the five books possess a unity and were fashioned by one hand. He does not deny that the writer of the Pentateuch drew from different sources; what he does claim is that "from whatever source the materials may have been gathered, if all has been cast into the mold of the writer's own thoughts, presented from his point of view, and arranged upon a plan and method of his own, the work possesses the unity which we maintain." This definition of unity would be accepted by the moderate higher critics, against whom Prof. Green really has no case. To make out a case, he has to direct his arguments against the extreme views on the subject.

The Higher Criticism is simply a study of the books of the Bible as to their unity and authorship—certainly a very harmless and proper study. The critics are many, holding a great variety of views, some of them moderate and very reasonable, and others extravagant. Now what Prof. Green and others attempt to do is to discredit the entire trend of investigation by the utterances of some of the more extravagant advocates. The trend of a scientific investigation may be altogether correct, while some statements of an over-positive advocate may be untenable. If these extravagant claims are accepted as proof against the correctness of the tendency, there could be no advance in science. The same holds true in the field of Higher Criticism. The trend of thought is correct. The investigation is going forward; just how much has been proven is not yet clear; the labors of some future reader will be in demand to sift and harmonize the material. The critics may not prove half as much as they now claim. That is incident to all difficult and extended investigations. There is sure to be variety of claims before coming to harmony of results. Let the investigation proceed; the truth can suffer no harm thereby. The scholarship of the world will finally accept only what is really proven; and the findings of that scholarship, whatever they may be, will in the end be accepted by all reasonable Christian men.

That we should guard against the hasty acceptance of new views is proper, but that we should discredit this whole critical movement because extravagant claims have been made by one and another, is unreasonable and unwise. Here lies the sin of most of the writers of these papers. They disprove some extravagant view and assume to have discredited the whole movement. With much that is good in the book there is yet a dead fly in the ointment. We regret that such a conservative book should be issued by the Methodist Book Concern. Methodists, though guarded as to what shall be finally accepted as truth, are in sympathy with advance thought in theology and science.

American Church History; Consisting of a Series of Denominational Histories Published under the auspices of the American Society of Church History. Vol. XI. The Christian Literature Company: New York. Price, \$2 per volume; or, \$23 sold by itself.

The eleventh volume of this admirable series, here presented, contains outline histories of four American denominations—the Methodist Episcopal Church, South, by Prof. Gross Alexander, D. D.; the United Presbyterian Church, by James B. Scouller, D. D.; the Cumberland Presbyterian Church, by Prof. R. V. Foster, D. D.; and the Presbyterian Church, South, by Prof. T. C. Johnson, D. D. These authors, while loyal to their several denominations, have written in a generous and catholic temper; the main facts are presented in a compact and orderly form and in a style at once intelligible and attractive. In its tendency the work can hardly fail to be conciliatory. The facts in the history of the various churches are laid along side by side, and the reader is able to see the important truths

they hold in common, and at the same time to observe how comparatively unimportant are many of the views which separate the organizations. This is especially true of the offshoots from the main bodies. In many instances the causes of separation have disappeared. This is the case with the Methodist and Presbyterian organizations in the South and the United Presbyterian Church. The institution of slavery was the initial and commanding cause of separation in the South, but the divisions remain even though the cause has been removed. The waves run high even after a great storm has passed from the bosom of the Atlantic, but, the storm having passed, the tendency to equilibrium is restored. So we think it must be among these Christian organizations. They must gravitate towards each other, and, while no valid reason remains for continued separation, it is to be hoped they will ultimately unite. This work of the historians cannot fail to aid in the movement. The catholic spirit exhibited by the leaders in this church history movement, among whom are Bishop Hurst, Prof. Fisher of Yale, and the writers of these several volumes, will contribute to this desirable result. The fight against evil in this land demands the strong co-operation, and, if possible, the union, of the Christian forces in a few grand army corps. The four bodies noticed in this volume began very small, but have grown to considerable magnitude. The growth of the Southern Methodists especially is a marvel. They have quadrupled and become one of the leading churches in the land. The Cumberland Presbyterians are also active and vigorous.

For Honor and Life. A Novel. By William Westall. Harper & Brothers: New York. Price, \$1.25.

The scene of this story is laid in and about Paris at the opening of the French Revolution. The hero was a member of the Swiss Guards, who resisted the attack on the Tuilleries ending in the bloody massacre of Aug. 10, 1792. The movement is rapid, attended with bold advances and hairbreadth escapes. Though given under the form of fiction, the tale affords a vivid and faithful picture of the actual condition, giving one a better idea of that demoniacal uprising than can be obtained from any history. It is a picture of the storm at its height and amidst its utmost fury, taken as it were by photograph, showing the main characters in their action amid the blackness and violence of the tempest. The story conducts us out of the storm into the sunshine beyond, affording the author the advantage of contrast and climax. Though these contrasts required the exertion of the utmost literary skill, the tale is told with ease and naturalness. There is no straining for effects. The situations seem to be inevitable and to have arisen without any exertion of genius. But naturalness evinces the greatest genius.

Hawaiian Life; or, Lazy Letters from Low Latitudes. By Charles Warren Stoddard. F. Tennyson Neely: Chicago.

This volume, containing thirty-one letters by a sprightly writer, belongs in "Neely's Library of Choice Literature," issued monthly at \$1 a year. Mr. Stoddard is a good observer of men, scenery and incidents. His letters afford pen-pictures of phases of the islands which have of late assumed a peculiar interest to the American public, without going into historic or governmental questions. The book reflects the surface of things in the Sandwich Islands.

Pompeii, the City of Doom. By Prof. Benjamin F. Leggett. Published by the Author, Ward, Pa. Price, 25 cents. Will be sent by mail on receipt of price.

The author is a poet who has given, in this little volume, a splendid exhibition of his poetic genius. There is a grandeur in his imagination and much power and beauty in his expression. There are exquisite passages. There is a majesty in the whole movement. The atmosphere is that of the Roman world with an outlook into all the ages. Pompeii, in the majestic silence of death,

"stands transfixed by the sea;
Swift from her throne, by ruthless ruin hurled,
She lives today immortal as the world."

Magazines.

—Harper's for May is a superior number. The articles are all good; some of them are choice. This old favorite has always something the reader will be sure to relish, and often furnishes several extra dishes. The number opens with T. B. Aldrich's poem, "The Lament of El Moulok." W. D. Howells contributes a delightful article, the first in a series—"My First Visit to New England." Mark W. Harrington tells of "The Advent of Spring." Richard Harding Davis gives the story of "The Exiles." Owen Wister has a readable article on "A Kinsman of Red Cloud." The reader will be sure to follow Frederic M. Burr in his "Little Journey in Java." The choice article of the number, in our view, is James Lane Allen's opening of a new story, "The Kentucky Cardinal," illustrated by Albert E. Sterner. (Harper & Bros.: New York.)

—The Forum for May is a number of unsurpassed excellence. The fourteen articles are all ably written, and are on important subjects. Ex-Gov. Russell and Senator Cullom antagonize each other over Cleveland's first year in his second term. Dr. Colt pleads the importance of State aid for the unemployed, and D. M. Means shows its dangerous absurdity. President Hall has a valuable article on "Universities and the Training of Professors." Edward Atkinson points out the meaning of "Farm Mortgage Statistics." "The Dilatory Senate and the Depression of Trade;" the "Stability of the House of Lords;" "Child Study;" "Home Life, English

and American;" "The Taxing of Church Property," and "President Eliot's Twenty-Five Years," are titles to other articles. (Forum Publishing Co.: New York.)

—In *Christian Thought* for April Dr. Bradford, the new editor, makes a favorable showing. The contributed articles as well as the editorial work are strong and timely. Prof. G. F. Wright considers "The Bible and Science;" Prof. Geo. D. Herron discusses the "Quality of Our Immortality;" Theodore F. Seward, "The Federation of the World;" and D. B. St. John shows the "Proper Relations of Christians to Hospitals." The articles are fresh and suggestive. The editor opens his window to the east and lets in the morning light upon the various fields of thought. (Wilbur B. Ketcham: New York.)

—The *Chautauquan* for May abounds in good reading matter. As a frontispiece it has a likeness of Archdeacon Farrar. The Required Readings contain articles on "Village Life in Russia;" "Railroading as a Career;" "Italy's Future;" "The Limit of Athletics for Brain Workers;" "Mental Philosophy and the Foreign Policy of Italy." In the department of General Reading are papers on "The Liquor Traffic in New York and Pennsylvania;" "Famous English Preachers;" "Portable Electricity;" "The Mutual Relations of Plant and Animal Life;" and a sketch of William E. Gladstone. (T. L. Flood: Meadville, Pa.)

—The *Missionary Review of the World* for May contains valuable information about every part of the mission field. Dr. Pierson, the editor-in-chief, defines the true charm and power of missions. Rev. W. F. Oldham presents the condition of the work in Malaysia, and Rev. J. J. Fuller gives his experience in Jamaica and old Calabar. Dr. Graeco, in the International Department, furnishes articles on the way pagan Rome became Christian, on Japan, and the work among the higher classes in China. (Funk & Wagnalls Company: New York.)

—The *Church at Home and Abroad* is the monthly missionary magazine published by the Presbyterian Church for the home and foreign fields. The May number is simply stored with the latest information from the various fields, making a presentable and instructive number. (Presbyterian Board of Publication and Sabbath School Work: Philadelphia.)

—Our *Day* for March-April furnishes a vigorous review of current reform along its main lines. The reader will study John B. Donaldson's "Cosmopolitan Christianity of the Twentieth Century," as well as Mr. Cook's view of Hawaiian annexation. The editor is always strong and fearless, and performs a valuable service in his criticism of the evils of the day. (Our Day Publishing Company: Boston.)

—The *Popular Science Monthly* for May is rich in suggestive articles. Ex-President White adds another chapter on the warfare of science. He here considers the theological and scientific theories of evolution in animated nature. Wallace has another article on the "Ice Age and Its Work." Prof. Evans discusses religious belief as a basis of morality. A sketch of Sir Joseph Henry Gilbert, with a portrait, concludes the number. (D. Appleton & Company: New York.)

—Lippincott's for May presents "The Autobiography of a Professional Beauty," by Elizabeth Phelps Train, filling ninety-six pages of the magazine. Following it is a bread-winner's story of "How I Gained an Income;" F. B. Loomis' account of an American living abroad; and fresh instalments of "The Trespasser," by Gilbert Parker. (J. B. Lippincott & Co.: Philadelphia.)

—The *Quarterly Journal of Economics* for April contains some valuable articles. John Bates Clark considers a universal law of economic variation; James Mavor, the English railway rate question; President Andrews, the bimetallic committee of Boston; W. J. Ashley, the Anglo-Saxon township. (Geo. H. Ellis: Boston.)

—The *April Homiletic Review* contains its usual store of good and valuable thought for the student and preacher. The Review Section contains five articles, on "Reality in Pulpit Speech," "The Homiletic Value of Historic Study," "Watts, the Founder of English Hymnody," "The Person of Christ," and "Light on Scripture Texts from Recent Discoveries." There are sermons by MacLaren, Cooper, Vogel, Locke, Berry and Barrill. The number is really a very good one in suggestive side-thought as well as in the above main features. (Funk & Wagnalls Company: New York.)



A Friend In Need

—Pearline. It's a friend indeed to every woman. It washes clothes, paint, dishes, glass—anything that you want clean. It washes with half the labor, and without harm. It cleans without wearing out, and without worry. *Pearline* saves the hardest part of all work. Have nothing to do with imitations; you'll have little to do, if you use *Pearline*.

Beware Peddlers of some unscrupulous grocers will tell you "this is as good as" or "the same as" *Pearline*. IT'S FALSE—*Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing—send it back. 275 JAMES PYLE, N. Y.

What Causes Pimples?



Clogging of the pores or mouths of the sebaceous glands with sebum or oily matter.

Nature will not allow the clogging of the pores to continue long, hence, inflammation, pain, swelling and redness.

What Cures Pimples?

The only reliable cure, when not due to a constitutional humor, is CUTICURA SOAP.

It dissolves sebaceous or oily matter, reduces inflammation, soothes and heals irritated and roughened surfaces, and restores the skin to its original purity.

Besides being the most effective skin purifying and beautifying soap, it is the purest, sweetest, and most delicate of toilet soaps. Sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Props., Boston.

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Advice to Dyspeptics.

CONTENTS: Dyspepsia and its causes. Experience of a sufferer. Liver complaint a twin disorder. Constipation a result of dyspepsia. Food to be taken. Food to be avoided. Mailed free to any address. JOHN H. MCALVIN, Lowell, Mass., 14 years City Treas.

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Cure Biliousness, Sick Headache, Constipation, Acid Stomach, Indigestion, and awaken the Stomach, Liver, and Bowels to healthy action. They produce no pain and always give relief.

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Sound discs are invisible, and comfortable. Relieve more cases of DEAFNESS than all devices in the world. H. A. Wales, 333 Ashland Block, Chicago.

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NEW ENGLAND
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Review of the Week.

Tuesday, May 1.

- Four hundred persons killed by the earthquakes in Greece, and 20,000 persons rendered homeless.
- Death of Frank Hatton, editor of the Washington Post, and former assistant postmaster-general.
- Six square acres of ground slide into the St. Anne River, Canada; four lives lost; property loss, \$500,000.
- Coxey's army becomes a side-show just outside Washington.
- Bombs exploded in two Italian cities; rioting in Vienna.
- The National House passes the Army appropriation bill.
- The subway project in this city voted down by the Legislative special committee, and the Meigs Elevated railroad substituted for it.
- Revolution breaks out in San Salvador.
- Wheat breaks the record for cheapness.

Wednesday, May 2.

- Another earthquake in Greece.
- Ex-Senator and Mrs. Dawes celebrate their golden wedding.
- An increase of \$9,000,000 in the public debt during April.
- Coxey reaches the Capitol, but is not allowed to speak; Browne and Jones, his lieutenants, arrested for disorderly conduct.
- The strike on the Great Northern settled; 5,000 operatives return to work.
- May Day in Europe passes without serious disturbance.
- Death of G. W. Abell, owner of the Baltimore Sun.

Thursday, May 3.

- International Conference on Bimetallism opens in London.
- The Harvard post-graduate courses thrown open to Radcliffe students.
- Mexican troops ambushed by Yaqui Indians, and many of them killed.
- Cleveland, Ohio, overrun by a mob of riotous strikers, who carry factories by assault and force orderly workmen to join them.
- The trial of officials involved in the Banca Romana scandal at Rome begun.
- Some Pennsylvania coke strikers detected in the work of preparing a 20-lb. dynamite bomb.

Friday, May 4.

- Swift's "army" from this city reaches New York, but is not permitted to parade.
- Bishop Tuttle (Protestant Episcopal), of Missouri, joins the Salvation Army Auxiliary League.
- The River and Harbor bill before the National House.
- Chinese registration closed; in this State about 2,400 Mongolians comply with the law.
- The Reading road to be probably foreclosed.
- Prof. Stein abandons his Arctic project for want of funds.
- Illness breaks out in Coxey's camp near Washington.
- Business men crowd Cooper Union in New York city to enforce their demand that the Tariff question be settled.
- Large shortages discovered in the bonded warehouses of this city.
- The steamer "Persian Monarch," from London to New York, goes ashore on Long Island.

Saturday, May 5.

- Riot in the coke regions; from three to fifteen Hungarian strikers shot.
- The Washington "industrialists" capture a freight train on the Northern Pacific.
- Two anarchists sentenced in London, one to twenty, the other to ten years' imprisonment.
- The French government contributes 5,000 francs to the relief of the sufferers by the earthquakes in Greece.
- The Senate Naval bill amended so as to include the construction of twelve torpedo boats.
- The trial of Coxey, Jones and Brown begun in the police court in Washington.
- Boston University students present a French flag.
- The Massachusetts House passes the Anti-Stock-Watering bill.
- Death, in New York, of Hon. John Jay, formerly U. S. minister to Austria.
- King Leopold opens the Antwerp Exposition.
- A coal famine threatened in Illinois and adjacent States, as a result of the miners' strike.

Sunday, May 7.

- The Coxeyites dwindling; not more than one hundred left in the camp near Washington.
- English workmen make their usual annual demonstration in London in favor of an eight-hour day.
- Twenty thousand steel workers in Bellaire, O., idle on account of the coal strike.
- Continuance of earthquake tremors in Greece.
- The exposition at Milan opened; Crispien by the Socialists.
- Six of the tourists imprisoned a week ago in the cave at Lugloch, Austria, taken out dead.
- Whitely Reaper and Mower Works at Muncie, Ind., burned; loss, \$245,000.

To CLEANSE and preserve the teeth use "BROWN'S CAMPHORATED SAPONACEOUS DENTIFRICE." Soap is the only safeguard against the accumulation of tartar on the teeth. Camphor strengthens the gums.

THE VALE OF MINNEKAHTA

Is the title of a beautifully illustrated booklet recently issued, descriptive of the Hot Springs, South Dakota, and the efficacy of their waters for the cure of rheumatism, neuralgia and kindred diseases. Copy of this pamphlet will be mailed free by W. A. Thrall, General Passenger Agent Chicago & North-Western Railway, Chicago, Ill., upon receipt of request, enclosing two-cent stamp.

Proprietors of hotels, boarding houses, and farm houses should apply to the Boston Transcript for advice about getting the best results from advertising.

Within the last thirty-seven years many thousands of cases of cancer have been cured by W. J. P. Kingsley, M. D., of Rome, N. Y. Circulars sent free.

BOSTON, MASS., DEC. 13, 1893.

It is now about six months since Adamson's Botanic Balm cured me of a bad cough of nine months' standing, and I take the opportunity to let every one know that I have remained cured. I purchased only three bottles at 35 cts. each, and they did for me what the physicians could not.

I am yours gratefully,

D. A. ADDING.

Rheumatism racks the system like a thumb-screw. It retreats before the power of Hood's Sarsaparilla, which purifies the blood.

DEACONESSSES IN CONFERENCE.

(Continued from Page 13.)

es in Great Cities." The program was, therefore, altered so as to resume the discussion of "The Model Deaconess." Martha Labas, of the Elizabeth Gamble Deaconess Home, Cincinnati, spoke of "The Work of the Deaconess in District Nursing;" Bell Horton, of Milwaukee, had a paper on "The Work of the Deaconess in Visitation;" and Prof. Harriette J. Cooke, of Boston, spoke on "The Work of the Deaconess in the Slums." Then Bishop Thoburn made one of his thrilling speeches, in which he paid frequent tributes to the deaconesses for their heroism and devotion to the peculiar work of the mission fields.

The conference came to a close Saturday. Bishop Merrill presided at the first session, and Bishop Thoburn at the second. The chief business of the morning was the passing of a resolution creating a central advisory committee composed of Bishops Joyce and Warren, Mrs. Lucy Rider Meyer, Revs. E. S. Tipple and H. C. Weakly, "whose duty it shall be to receive from the boards of the various Homes such communications as they may desire to send concerning the transfer of workers, the securing of re-enforcements, and other matters of mutual interest." It was decided to appoint a committee of three to meet a similar committee which the Woman's Home Missionary Society are invited to appoint, "to consider the unification of deaconess work in the Methodist Episcopal Church in the United States." The matter of costume for deaconesses, after considerable discussion, was referred to a committee with full power to act without further reference to the conference. A committee composed of Bishops Joyce, Ninde and Warren, Rev. Drs. Stewart, Brodbeck, North, Tipple, Nippert, Pearson and Weakly, Messrs. J. N. Gamble, J. B. Meyer and J. B. Hobbs and Miss Pauline J. Walden, was appointed to prepare a memorial to the next General Conference. The officers elected are: President, Bishop I. W. Joyce; first vice-president, Rev. Louis Nippert, D. D.; second vice-president, Mr. J. N. Gamble; third vice-president, Mr. E. W. Bowne; recording secretary, Rev. E. S. Tipple; assistant recording secretary, Miss Pauline J. Walden; corresponding secretary, Mrs. Lucy Rider Meyer; treasurer, Mr. John D. Blaylock.

The concluding service was of a devotional character, and was peculiarly impressive. In the evening a reception was given in the Deaconess Home by Mr. and Mrs. Meyer. The conference will be held in New York next year.

THE AMERICAN UNIVERSITY.

Rev. Samuel L. Beller, D. D.

A MID a series of stirring events in the city of Washington this last week, occurred one that is certainly not without interest to Methodists in New England. At a meeting of the trustees of the American University on May 2, composed of such representative men as Bishops Bowman, Fowler and Hurst, Drs. Buckley, McCabe and Payne of New York, Dr. Pearce of Ohio, Dr. Buoy of Philadelphia, Dr. Carroll of Baltimore, Mr. John E. Searles of Brooklyn, Mr. Hukill of Oil City, and prominent citizens of Washington, it was determined to begin the erection of buildings in the near future.

All the members had come to realize that there was a demand among laymen and ministers throughout a large part of the country that a beginning should be made. Since the meeting in

May, 1893, one quarter of a million dollars in gifts and good pledges have been received. Nearly all of this is for endowment. Some funds are promised for building. All agreed that no indebtedness should be incurred. The action taken is as follows:—

"WHEREAS, an endowment has already been provided that justifies the opening of a Department of History,

"Resolved, that, in the judgment of the board of trustees, the time has now come when arrangements should be made for the erection of two buildings—a Hall of Administration and a Hall of History—as soon as additional funds covering the expense of the proposed buildings are secured in cash and reliable pledges."

All our great universities, save those founded by a gift from one individual, have been growths. The expressed purpose of many friends gives assurance of rapid growth in this great enterprise when it is seen that it is taking on actual form. It is well to say that people should live and give by faith, but in institutions with a material side they do want to see. This privilege will soon be granted.

A number of recent gifts were recognized by the trustees besides those referred to above. Among these were \$24,000 worth of lots near the University from a citizen of Washington; a farm of 160 acres from Rev. A. E. Taylor, a brother of Bishop Taylor; a complete set of the Methodist Review from its assistant editor; some rare, old and valuable books from Rev. William Fetsch, of Brighton, Ill.

Washington, D. C.

Bishop Fitzgerald.

A STATEMENT OF THE PRESIDING ELDERS.

HAVING seen, in some of the public prints, reflections on the administration of the Bishop who presided at the late session of the New England Conference, which we deem undeserved, we, who were associated with Bishop Fitzgerald in the difficult and delicate task of arranging the appointments, desire to record our appreciation of his uniform courtesy, his unwearied patience, his willingness to listen as far as practicable to the representations both of churches and preachers, and to comply if possible with their requests.

J. W. LINDSAY,
GEORGE S. CHADBOURNE,
J. O. KNOWLES,
E. H. THORNDIKE.

Premature and Unnecessary Pastoral Changes.

MR. EDITOR: You advert, in a late editorial, to Bishop Fitzgerald's having unnecessarily removed preachers at the end of one year. Permit me to ask, in view of the detriment resulting therefrom to both church and preacher, ought not all such premature terminations and disruptions of pastorates to be discouraged? In point of fact, in view of the annoyance and expense involved to both church and pastor; in view, especially, of the wear and tear of both sensibilities and effects on the part of the preacher and his family—the weeks of dismal, miserable toil consumed in packing, in moving, and in getting settled in a new parish, the exposure of health and the loss of valuable time—in view of all this, except for cause (that is, some conspicuous and obvious reason growing out of either of some defect of character, or some such signal failure of administration or pulpit incapacity as has resulted in his loss of the respect and confidence of the community, and the consequent setting in of a current of popular opinion against him and the church, crippling the influence and impairing the usefulness of both), is not the removal of a preacher, particularly at the end of one year, at the behest, it may be, of a few restless, disaffected parties, to be considered not simply a grievance, a burden, but a downright wrong? Indeed, all things considered, is it not an outrage, a heartless cruelty, to be discountenanced by all concerned, by bishop, presiding elder, and by our religious press? And are not those who, to gratify a malicious spite, an unreasoning

whim or prejudicial, hump up their backs, and so foment disaffection and unrest as needlessly to precipitate these premature removals, to be discountenanced and reproved?

A PASTOR.

The Only Check.

In my judgment, your criticism of episcopal administration was deserved, and will be productive of good. The only check which we have against the arbitrary use of episcopal power is just such popular criticism, especially in the interim between the General Conferences. You are in this courageous utterance true to the best traditions of ZION'S HERALD.

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We have just received a fine line of CHINA and JAPANESE STRAW MATTINGS. Also a few bales of RUGS and ART SQUARES. These goods have arrived late and must be sold. Also a large stock of BRUSSELS TAPESTRIES and KIDDERMINSTER CARPETS, which we have marked at low prices in order to reduce a large stock.

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